

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII No. 8

Prof. E. O. Sellers goes to the Latin American Baptist Convention in Brazil as a fraternal messenger.

We see from the bulletin of First Church, Chattanooga, that Miss Edwina Robinson is Young People's Director.

Pastor W. E. Hathorn is happy in getting into the new \$36,000 church house at Hammond, La. They have a three-manual pipe organ.

Massey Memorial Church at Algiers, La., has six mission stations, with an attendance of nearly 10,000. L. R. Shelton is pastor.

Mr. A. E. Jennings told us last week that the number of patients in The Baptist Hospital in Memphis last year exceeded 15,000.

We are sorry to learn that Dr. F. M. Purser of Oxford had to undergo an operation for appendicitis, but glad he is making a good recovery.

First Church, Baton Rouge, recently made a budget of \$27,500. They have the largest Sunday School in the city. They will build a \$200,000 house.

March 1 will mark the beginning of the nineteenth year of the present editor's tenure of office. But why make a fuss about a few fleeting years?

Another good Irishman: Patrick J. Hurley, Secretary of War, says as a lawyer he never defended a bootlegger. That's more than Baltimore editors can say.

After combining the Sunday School and B. Y. P. U. Departments, Alabama Baptists elected Mr. Davis Cooper to superintend the work and Mr. John Maguire and Miss Elizabeth Perry associates.

A conference of trustees of Clarke College and others interested in the school was held at Newton this week. The ways and means committee is mighty busy. These people are standing under a great burden and facing a serious situation. If you have access to the throne of grace, remember them earnestly in your prayers.

A letter from one who has long read the Record and who believes in all our denominational work, insists that the confidence of the masses of our people will only be restored when the leaders show a sacrificial spirit. The letter is from one who believes that there is ground for criticism. It is suggested that pastors begin this practice of self-denial by putting their salaries in the same category with the mission offerings, that is on a percentage basis, so that when the missionary gets his salary the pastor gets his, and vice versa.

Protests are going to Russia from all over the world, and from many different faiths, against the persecution by the Communists of all religionists. No government on earth can long continue with such a policy, or in the face of such protests.

The editor has not invited anybody to express an opinion on the Orphanage situation. Whenever others have asked his advice about publishing their opinions in the Record, he has refrained from giving any advice. All complaints have come direct to us without any suggestion. All that has come to us in support of the present superintendent has come not directly from those who wrote the articles, but through intermediaries, who have passed them to us.

Last autumn the Convention of Louisiana adopted a budget that was visionary and impracticable, one that it was impossible to reach, being over \$300,000, whereas the year before the receipts were only a little over \$170,000. Their board at a recent meeting had to bring these figures down within sight of the people to a little over \$188,000. Of this more than half goes to "fixed objects". That is the board designates nearly \$100,000. The rest is to be distributed to the various objects in the program. This indicates a decidedly unhealthy situation, which makes such an arrangement a necessity.

As to women's smoking, we think it is the abomination of desolation standing where it ought not. But we fail to see how men who fumigate themselves and all about them with tobacco, can make much ado about the women smoking. Nobody can advocate seriously a double standard of morals for men and women. What is spume and fume for the goose is the same for the gander. Poor old Eve was fooled by the devil into eating the forbidden fruit, but old Adam went at it with his eyes open. We do not read in the Bible that in Eve all die, but it is said that in Adam all die. These masculine fumigators had better start cleaning up around their own vest pockets.

Pastoral Changes: J. G. Wood goes from Boling Springs, S. C., to Live Oak, Fla. J. T. McNew from Selma, Ala., to St. Petersburg, Fla. L. F. Maynard locates as pastor at Granite City, Ill. M. G. Barlow becomes pastor Calvary Church, Sedalia, Mo., March 1. J. A. Wilson becomes pastor Calvary Church, Springfield, Mo. E. A. Booth succeeds E. N. Webb at Moberly, Mo. C. B. Hall goes from First Church, Monroe, as assistant pastor to the same position at El Dorado, Ark. He was once at First Church, Meridian. D. A. Howell of Georgia becomes pastor of Highland Church, Louisville, Ky. M. W. Hall is called to Greenwood, La. E. E. Smith goes to Belcher, La.

"BEGINNING AT JERUSALEM," AS APPLIED TO THE STRONG CITY CHURCH

By J. D. Franks

No church can afford to draw a line around a certain territory and say, "This is my field." Nor can any church afford to draw a line around a certain territory and say to a neighboring church, "This is your field." "The field is the world" for every church of Jesus Christ.

Wherever there is need for Christian service there can be no limitations placed upon any church in its efforts to supply that need. Cooperation among churches is very desirable when a Kingdom task is too large for one church, but a church is not justified in waiting for this cooperation. The moment it sees the need it has the Captain's orders, "Go ye." Cooperation will surely come sooner or later among all whose motives are pure and unselfish.

Each church has its "Jerusalem." The strong city church has not only its city field to look after; it has a great opportunity and a corresponding responsibility in the rural sections adjacent. Many of the rural churches are weak. They need and will welcome the strong arm of the city church extended to help them in their effort to develop their fields. There is much that the city church can do.

What is the opening wedge into this vast field of opportunity that surrounds the average city or strong town church? What will stimulate the religious conscience of the people, win the confidence of the churches and set them on a solid basis for constructive development? The answer comes immediately, "Evangelism." When once the people see that a church is moved by a passion for the lost and is putting forth an unselfish effort to save the lost, wherever found, they will commend such a program and cooperate. The proof of these statements can be seen in a recital of what has occurred in one county with which the writer is acquainted.

A few years ago the pastor of a strong city church made a religious survey of the county in which his church is located. He discovered that there were communities in this county practically untouched by the churches in their programs of evangelism, and that the evangelistic campaigns of the churches, for the most part, were inadequate even for their own congregations and netted but meager returns according to their possibilities. He decided that he could afford to spend the whole summer holding revival meetings in strategic places throughout the county, foregoing the pleasure of taking his annual summer vacation which his city church always gave him, or the profit of holding several meetings for other pastors in churches that would have remunerated him handsomely.

Through the backing of the men of his church, a gospel tent was bought and equipped. Portable pews and platform, piano and a Delco lighting system were provided, and trucks were volunteered to haul the outfit from one place to another. The people in the communities where the meetings were held were enlisted to help in tearing down, transferring and erecting the equipment. Volunteer help from the young people and adults of his church was utilized in taking the census, doing personal work, leading the singing, playing the piano and supplying special music. The first summer, in the five meetings held, more than a hundred people joined the Baptist churches of the county, the majority of whom by profession of faith, and hundreds of others were greatly revived and helped.

As important, perhaps, as these evangelistic campaigns was the follow-up work. This was done also through volunteer workers, now from all the churches, and it took the form of organizing Sunday schools, B. Y. P. U.'s, and W. M. U.'s, where needed, and of conducting training schools and enlargement campaigns of various kinds. The State workers gladly cooperated in these training schools, one summer putting on simultaneous training schools in all the churches in the county.

The second tent is now in use for the summer

meetings. For two summers this city church has paid the salaries of two young preachers from its own congregation to conduct these meetings, thus giving fine experience to its sons in this ministry and also continuing this great work of evangelism and enlistment. In this way the pastor has been relieved of the taxing responsibility of having to do all the preaching. He serves as counsellor to the workers and as general director of the campaigns.

In addition to these summer campaigns this pastor has seen fit to serve weak churches in the county as pastor, giving them Sunday afternoon appointments and a monthly meeting with the deacons or the church in business session on a week night. The most of the time during these years he has had all of his Sunday afternoons taken. Now he has three each month.

This pastoral work was begun by supplying for a church that had not had services for many months, except an occasional sermon by some peripatetic preacher. This church he served for six years. During this time he had the joy of seeing it develop into one of the strongest rural churches to be found anywhere. About \$2,000.00 was spent in repairs on the building, besides it came to be a leader among the rural churches of the Association in its contributions to missions, one year giving about as much as all the other thirteen rural churches put together. This church is now cooperating with another church nearby, which has also caught the vision, and there is a strong pastor on the field. He is giving all of his time to the two churches, and the people and the pastor are happy in the prosperity God is visiting upon their work. This is the result this city pastor had hoped would come.

Soon after resigning his work with the church above mentioned, the pastor of the city church began serving two other small churches both of which are meeting in school houses. Both are new organizations a little more than a year old. One is the direct fruitage of one of the summer tent meetings. It is located in a small village on a new railroad. It has a Sunday school which is now being conducted by workers from the city church. It also has two nice lots on which to build a house of worship and a parsonage later, if and when they are needed. It has a membership of about forty.

The other church is the outgrowth of one of the oldest churches of the county. Last summer a chapter of the Acts of the Apostles was reenacted in this church. Every single one of its seventy-two members attended its tent revival meeting, except one who had moved to another State. The meeting continued for two weeks. The multitudes came. Pentecostal power was upon them and the Lord added to the church as many members as they had to begin with. This church now has a fully graded Sunday school; three B. Y. P. U.'s, Junior, Intermediate and Senior; a W. M. S., and a board of deacons which meets monthly. Last year, the first year of its life, this little church gave \$138.00 to the Cooperative Program and \$140.00 to the Baptist Emergency Program. It was the only church in the county which reached its quota for the Emergency Program. They have larger things in view for the Master this year. Unity and brotherly love characterize its membership.

Such a ministry on the part of a strong city church to the surrounding churches will not hurt the local work, but rather stimulate it. The city church of this story has prospered greatly during this period, embracing a little more than tight years. It is now in the midst of a great building program, hopefully looking forward to the time when it will be able adequately to take care of its local possibilities in a great educational program. During these years this church has more than doubled its membership having baptized into its fold more than five hundred, besides the much larger number that has come by letter. Its Sunday school enrollment has also doubled, filling every available space in its old building, including the old parsonage and two temporary buildings. Its B. Y. P. U. enlistment has multiplied several times and its offerings to Kingdom objects have

trebled. In addition to this it has espoused a most constructive program in its ministry to the five hundred Baptist girls attending college in its city.

Missionary endeavor at one's own gates will vitalize the church membership along all religious lines, and keep the pastor's heart warm with apostolic fervor. Incidentally, it will supply an ample outlet for work for all who will work.

RECOMMENDATION NUMBER ONE

Some weeks ago the writer promised the readers of The Record a discussion of the five recommendations adopted at the last meeting of the Convention concerning the work in our Denominational Colleges. This discussion is in line with the vote of the Convention as suggested by the Committee on Resolutions.

I have read and re-read the serious, thought-provoking editorials appearing in the Record recently dealing with our Educational Problems and my only desire is that these simple discussions may urge others to study more and seek more earnestly to solve these problems.

The first Recommendation reads thus:

Realizing that all our institutions are creatures of the Convention and that the Convention is looking to the Boards of Trustees of said institutions for the direction of the affairs of these institutions, we recommend that each member of said boards study diligently all the duties assumed by the trustees and seek to see that the instructions of the Convention be carried out in a practical way.

This recommendation sets forth the following:

All institutions are creatures of the Convention: the Convention must look to the Trustees for the administration of the affairs of these institutions: and that there is real need for study of duties and more careful application of instructions.

The creature owes its prime obligation to its creator and should exist only for the welfare of the creator. Baptists are in Educational work for the Propagation of Christian Ideals, the Development of Christian Character and Preparation for Christian Service. Every obligation assumed, all plans adopted by our Trustees and all teaching in our schools should tend to the accomplishment of these ends.

The Trustees are Trustees for the Convention and the wish of the Convention should be their law. The Trustees and not the Faculties of our schools are responsible to the Convention for the carrying out of its purposes in our schools. Sometimes it seems that Trustees have felt it their duty to take care of the school rather than take care of the Convention, while many of our people, and even some of our trustees, lay the blame for failures on the Faculties rather than on the Trustees. For instance, a trustee told me that a certain requirement adopted by the Convention has never been observed by the college of which he was trustee and when I approached the president concerning the matter he told me it had never been presented to the faculty. Who is to blame? The Trustees of course.

A bit of investigation reveals that there is need of more diligent study on the part of the Trustees. One of our most interested trustees did not know that the Convention had adopted certain rules of procedure for the Trustees or that the Trustees were to appoint committees for the performance of definite tasks. This leads me to wonder how many of the members of the different Boards of Trustees have studied carefully the rules by which they are to be governed?

Two trustees were discussing with me a matter in connection with one of our colleges involving about one hundred thousand dollars and their discussion indicated that they had not studied the matter sufficiently to know the exact status of it. Other instances might be cited, but these are enough to show the need of more study and a more definite determination to carry out the will of the Convention in the operation of our schools.

It was the judgment of your committee last Fall that one Board of Trustees composed of per-

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Housetop and Inner Chamber

Noble thoughts lead to noble deeds.—The Challenge.

The joy of living is found by helping others.—The Challenge.

We see from the Witness that Pastor N. R. Stone is now located at Pensacola, Fla., with Whitfield Memorial Church.

There's nothing like knowing where you are going. Look to God and you will know.—The Challenge.

Sing when everybody else seems discouraged; soon others will join in your chorus.—The Challenge.

The stepping stones to greater things are often rough boulders tossed aside by some one who became discouraged.—The Challenge.

If you have not made God a partner in your life-work begin today to do so. Nothing pays such big dividends as a life wholly given to God and planned according to His way.

Prayer makes difficult tasks easy. Begin and end your day with prayer. Many things we do not understand are made plain when the light of God's love shines into our hearts.

Dr. J. S. Compere, who gave ten years to Arkansas Baptists as the editor of Baptist Advance, becomes pastor at Charleston, Mo. He made a good editor and will do equally as well as pastor.

We are glad to correct an error in report of total receipts of the First Church of Tupelo, made in a recent issue of the Record. The grand total of contributions by the membership for all causes was \$30,724.37.

Dr. Charles L. White is quoted in The Baptist as saying "Any missionary work that is propelled by sectarian rather than Christian zeal deserves the defeat it ought to have". Surely he didn't read that sentence over.

When Mahatma Gandhi, who will have no luxuries that are beyond the reach of his fellow men, was asked why he rode third-class (third-class being no joke in his country) he replied, "Because there is no fourth-class."—Ex.

Mr. and Mrs. Jacob Speicher, returning to China, say "We have witnessed the most remarkable advance in foreign mission work in two generations; the movement for autonomy on the part of the Chinese churches in South China."

Nothing in The Baptist Record lately has met with so widespread approval apparently as the articles on Christian Education. The field does not belong to one nor a few. If you have convictions on this subject the way is open to you to express them.

They had a great day at Parkway Church, Jackson, last Sunday. There were fifteen added to the church. Bible study has been conducted for three weeks, and special prayer made for and personal work done with the lost. They are happy and going on with the work.

The Baptist Brotherhood is planning a meeting of men for Tuesday, May 13, the day prior to the opening of the Convention in New Orleans. It will be held in one of the halls of the Convention building and will have three sessions—morning, afternoon, and evening. A vigorous effort will be made to secure a large attendance of representative laymen. It is the hope of the promoters of this meeting that the men will remain for the sessions of the Convention. Men of rank in the business and professional world will appear on this program and a large place will be given to reports from the state workers and to round table discussion of practical matters.—J. T. Henderson.

Trustees of Mississippi College met Monday, Feb. 17.

Dr. Rowland Leavell of Gainesville, Ga., will assist Pastor McConnell in a meeting in Murfreesboro, Tenn., early in the spring.

Last year pastor J. D. Franks conducted more than fifty funerals, only eight of them being members of families in his own church; many of them requiring long trips to country cemeteries.

Brother Auber J. Wilds and his force of teachers delivered over 200 diplomas and other awards to those who took the B. Y. P. U. training at Clinton last week. They are at Bowmar Ave., Vicksburg, this week with pastor Busby.

That's a motley bunch who have in charge the celebration of religious liberty by observing Thomas Jefferson's birthday: Nicholas Murray Butler, Patrick Cardinal Hays, etc. May the good Lord deliver us from their brand of liberty.

The church at Prentiss on last Sunday extended a call to Dr. W. E. Farr of Grenada. This church is aggressive and proposes to build a new house. We do not know brother Farr's purpose in this matter, but we know of no man who can beat him building churches.

Thomas A. Edison recently said: "I expect Herbert Hoover to make enforcement seventy to eighty per cent effective. I don't regard the present sixty per cent enforcement of the prohibition law so very bad. You know the narcotic law is only enforced about fifty per cent, and certainly the law against hold-ups is not more than fifteen per cent effective."

Our renewals have been coming in nicely for February and also the new subscriptions. For this we are grateful and yet many have not yet sent in their renewals. We will only have one more issue in this month and if possible for you to do so hope that you will let us have your subscription before the close of the month so that you will not miss an issue of the paper.

The wets have had their inning before the judiciary committee of congress investigating law enforcement. They have said nothing more than they had been saying all the while, that in some places the law is not enforced. The probable result will be stricter enforcement and so the examination will have a wholesome effect. The dries will now have their inning, and the law will be made a little tighter.

We still have some copies of Moffatt's Translation of the Old and New Testaments and will be glad to supply them to our readers as long as they last according to the offers that have been listed in The Baptist Record. We give a copy free for ten new subscriptions at the \$2.00 rate. If your church is in the budget with the Record with 90% of the membership receiving the paper you may purchase for \$2.00. Any subscriber of the Record may purchase for \$3.00. Send all orders to Baptist Record, Box 520, Jackson, Miss.

In North Carolina the Baptist people are trying out the plan of sending the paper to every church member who is a subscriber to the budget. The plan is to have the church treasurer remit to the office of their state paper the subscription price of the paper, either monthly or quarterly, taking it out of the general expenses of the church. Editor Johnson says this is the most effective and inexpensive method of getting the necessary information to the people. In Mississippi instead of sending the Record in this way the Convention Bulletin, a new monthly paper, is sent and twenty-five cents taken out of the gifts to missions for each one to whom the Bulletin is sent, not by the church treasurer, but at headquarters.

The Bible goes "down to the sea in ships" on the boats of the Dollar Line. Captain Robert Dollar has recently had a Bible placed in each ship cabin of his fleet of steamers, and says he will gladly replace any missing at the close of each trip, for "those who take 'em need 'em." He is also providing free transportation for all Bibles sent to the Orient.—Ex.

INVITATION TO MISSISSIPPI PASTORS

The Annual Conference fostered by the Southern Baptist Theological Seminary is to be held March 10-21. In addition to the invitation issued by the Seminary, we, the Mississippi Group, want to urge each and every pastor in our State to come to the Conference, if at all possible to do so. We assure you we will endeavor to make your visit as pleasant and profitable as is within our power.

—The Members of the Mississippi Group,
Carey T. Vinzant, Pres.

CALLING FOR THE HELPER

Ben Cox

Coming back from California, the train stopped, the engine blew long and loud. I got out to see what was the matter. Inquiring of the Pullman porter, he replied, with the characteristic dignity of one in that position, "Calling for the helper." I asked, "What do you mean?" Still with characteristic dignity, he pointed up the grade. I saw a mighty Mogul coming, who joined himself to our train.

I went up that grade with tears in my eyes, asking the Lord to forgive me that so often in times of need I had failed to call for the helper. I thought of the blessed promise of Jesus, "I will send the Comforter." I thought of the meaning of that wonderful word "Com-fortis"—with strength.

HISTORICALLY SPEAKING

I find that I am not going to get my history of the Baptists in Mississippi out at the time appointed, namely, the first of March. As I have approached the end and come to putting the finishing touches on the manuscript, I find the ramifications have become more intricate than ever anticipated, and the more difficult and tedious the task of amassing the data. One of the causes of the delay is the fact that several of those who have agreed to furnish certain very necessary information by correspondence and some who have not agreed, but have been asked to do so, are very slow in complying with my request. If these facts and the materials asked for should come in without delay, I should soon have the manuscript ready for the publisher. Let all who read this please comply immediately with any request that has been made of them, and don't forget to let me know who the brother is whose picture appeared in The Baptist Record a few weeks ago, if anyone knows. I have had a few suggestions as to his identification, but after I made the investigation, find them futile.

And Clerks of Associations! Stop! Look! Listen! Be sure you send a copy, two or three copies, if you can spare them, of your associational minutes to Dr. P. I. Lipsey at Baptist Headquarters, Jackson, Miss.

Yours to serve,

—J. L. Boyd.

(Continued from page 2)

sons who attend regularly the sessions of our Convention and get first-hand information concerning our whole program would come nearer visualizing the true relation between the schools themselves as well as between the schools and the Convention; and come nearer carrying out the suggestions in this recommendation than four Boards of Trustees composed of persons many of whom do not attend the sessions of the Convention and too often are prone to think only in terms of the institution for which they have been appointed trustees.

Yours for Christian Education,

—Bryan Simmons.

Editorials

A BETTER COVENANT

In the Epistle to the Hebrews are set forth a better priesthood, better sacrifices, a better mediator, as we have seen. Then it is shown that we have a "Better Covenant." Twice is this spoken of. In 7:22 it is said, "Jesus hath become the surety of a better covenant." In 8:6 it is said, "He is also the mediator of a better covenant." He is both the surety and the mediator of a better covenant.

A covenant is a contract between two parties. It is an agreement to a certain course of conduct to attain certain results. It is a solemn agreement for a serious and important purpose, ratified and attested under conditions which make it most binding, and the violation of it most serious. There are two parties at interest; there is a mediator who brings about the agreement, and there are certain sureties which guarantee its being faithfully carried out.

The most solemn covenant, and one common in ancient times, and not unknown in modern times, is a "covenant of blood." That is a covenant signed or in some way witnessed and sealed with blood. This was not infrequently done with human blood, that is with the blood of the participants. This was done by mingling the blood, or tasting the blood, or by signing the articles of agreement with blood, or leaving the mark of blood on the document signed. In some way blood was commonly used to seal the covenant.

In the Jewish religion it was customary to use substitute blood of some animal offered in sacrifice, in order to make the covenant binding and fast. We commonly speak of the Jewish religion as the Old Covenant and of the Christian religion as the New Covenant. We speak of the early scriptures as The Old Testament, and of the later scriptures as the New Testament; or the Old Covenant and the New Covenant. A Testament is simply one form of covenant. We speak of a man's "last will and testament." This is a covenant or pledge made according to law and custom that contain agreements will be carried out after the death of the testator. Thus it becomes final.

In the Epistle to the Hebrews the New Covenant is said to be better than the Old Covenant. This new arrangement between God and His people is superior to the Old. In what way is it a better covenant? Its superiority consists in the fact that it is eternal and unchangeable and is sure to be effective in the carrying out of its provisions. This is the essential quality of any covenant, its permanence and inviolability.

All human covenants only approach more or less to this ideal. The effort is always to make them effectual and inviolable. But the end is difficult of attainment. See any form of contract and how often the contract is broken. See the provisions of a last will and testament, and how often they are set aside or disregarded. Even the covenant between God and Israel at Mt. Sinai was broken. Scarcely were the words of the law spoken forbidding idolatry until the people were dancing around the golden calf. And their whole history was one of violations of their covenant with God.

But God determined to make a covenant that could not be broken. He said, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, for they continued not in my covenant." So the superiority of the new Covenant is in the essential nature of covenants, namely that it cannot be broken.

What is there in this new covenant which renders it unbreakable? Two things are here indicated. First that the new covenant is written not on tables of stone, but on hearts of flesh. That is to say the Will of God is not now expressed in outward laws and ordinances, but in the inward

disposition of man. "I will put my laws into their mind, and on their heart also will I write them." This is a reversal to the original and great Commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind and all thy self." It is more than returning to the first Commandment; it is a method of establishing that Commandment in man by a change of his essential nature. God said (Deut. 30:6) "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Where man's nature is changed, then indeed is the covenant unbreakable.

Again the New Covenant is made sure by the fact that its perpetuity and effectiveness are conditioned upon the faithfulness of God; whereas the effectiveness of the Old Covenant was conditioned upon the faithfulness of man. Our relationship to God is based upon His own choice of us. Of His own will brought he us forth by the word of Truth. We have not chosen Him but He has chosen us. He who began a good work in us will carry it on unto the day of the Lord Jesus. "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in His sight through Jesus Christ."

"SPEAK THE WORD ONLY"

The above words were spoken by a Centurion to the Saviour. They evoked from the Saviour an expression of surprise. He said he had not seen so great faith, not even in Israel.

This is a most interesting story and the greatest lesson is couched in the meaning of the words of the Centurion as quoted in the beginning. The Centurion was a man who had charge of soldiers, most likely, employed by the Roman Government. He had a servant who was sick nigh unto death. This noble Centurion was deeply interested in the recovery of his servant. This gives us insight into the character of the man. A man in high position was deeply interested in the welfare of a servant.

Some years ago the writer attended a funeral service. Among those who spoke at the funeral were preachers, editors and lawyers. There were expressions of highest praise, but that which spoke more eloquently than all was the filing down the aisle after the speeches had been made of humble negroes for many minutes in a continuous throng to have a last look upon the face of a man who had lived in the community for many, many years, a man who had been a friend to a neglected race. As they would pass by the bier, they would stop and involuntarily the tears would fall from their eyes.

More than sympathy was in evidence in the life of this Centurion. He was an humble man. He felt unworthy to go to Jesus himself. He felt that he was unworthy for the Saviour to come under his roof. This humility was a sign of greatness. The Saviour on another occasion when asked who would be the greatest in His Kingdom had a little child brought into the midst of those present and said that first of all that if one should come into the Kingdom he must have humility and if he would be the greatest he must become as humble as a little child.

In the next place the Centurion was tactful. He reasoned that since he himself was unworthy that Jesus could not afford in His majesty to give much heed to one so unworthy. But the Centurion had an exalted opinion of certain elders among the Jews. He had respect for them, which also gives us insight to the reverential in the man's nature. He appreciated the Jews to the extent that he had built for them a synagogue. Hence, he knew their feeling towards him. Therefore, he besought certain elders to go and request that the Saviour heal his servant. They went and spoke of the merits of the Centurion, of his generosity towards their nation in building the synagogue. They considered him to be worthy, notwithstanding his feeling of unworthiness. When the Centurion heard that the Saviour

was coming, he thought it was asking too much to have Him come into his home. Doubtless he wanted to spare Him the embarrassment which sometimes comes to one who is in an exalted station when entering into an humble home.

The Centurion was a man of faith and this is the characteristic which advances him beyond any whom the Saviour had thus far met and the degree of his faith is expressed in his words: "Speak the word only." Up to this time, those asking for help felt the need of the presence of the Saviour. Sometimes he would lay His hands upon them and He would touch their eyes. Many had believed that if only they could come into personal contact with Him they could be healed. The woman who had suffered for eighteen years touched the hem of His garment. But this Centurion believed that He had such power as to enable Him to be independent of space or distance. The Centurion said that Jesus had power over diseases, demons and every character of evil so that He had but to speak and relief would come. The evil powers would take their flight at His command. Jesus had the power to command them, just as the Centurion would command the soldiers under his control and obedience would follow. No faith had gone so far as that of the Centurion. His grasp of Jesus' power and influence had surpassed that of any other. But he was not mistaken in his conception. His faith was greater than that of others. Hence, he asked for that which others had not asked. He believed that Jesus had miraculous power and that this miraculous power was not limited to minor matters. And because he believed, the Saviour would not disappoint his faith. He told him, "As thou hast believed, so be it done unto thee." And following these words we find, "And his servant was healed in the self same hour."

When the Saviour said it should be unto him as was his faith, He said to the Centurion and to all of His followers: your achievements are in proportion to your faith. If you want great things for the glory of God, have faith. Believe it and you have it. If you meet with great obstacles, believe that Christ has the power to "speak the word," from the right hand of the Father and it shall be done. What a marvelous lesson the Centurion has taught us.

We have a survey of illiteracy in Mississippi, sent us by Dr. R. W. Weaver, formerly Secretary of Education of the Southern Baptist Convention. We are studying it and shall ask for further information from the State Education Department. This survey gives the total illiteracy for the state and for each county in the state, with percentages for 1910 and 1920. The trouble about this survey is that it is based on conditions of ten years ago, and on this account seems to us to lose much of its value. This is too much like the newspaper publishing an article by a gentleman, or maybe a lady, and inserting along with it a picture of the writer made ten years before. Now everybody knows that such a picture does a gross injustice to the person, seeing how we all grow so much better looking as we get older. But seriously why should we be expected to base an opinion of educational conditions on a census made ten years ago. The world turns over every 24 hours, and Mississippi has vastly changed the educational situation in the past ten years. Millions of dollars have been spent in building houses, furnishing equipment and in lengthening the school term. Why substitute a scarecrow for a photograph?

SUNDAY SCHOOL ATTENDANCE FEB. 16

Meridian, First Church	685
Collection	\$49.98
Okolona Church	194
Jackson, First Church	660
Jackson, Calvary Church	733
Jackson, Griffith Mem.	275
Jackson, Davis Mem.	346
Jackson, Parkway Church	176
Clinton Church	351
Brookhaven Church	510
Main St. Baptist S. S.	445

"OUR ORPHANAGE AND A WORD OF APPRECIATION"

Last Fall the Leland Baptist Church raised over eleven hundred dollars for the Orphanage, and it was the writer's privilege to send this check to Dr. Gunter, feeling that it was going to the greatest of all of our denominational causes. Only yesterday, I heard the one person, who for many years past, has given her time and thought in raising this money and sending hundreds and thousands of dollars, say that her heart was nearly broken and her confidence sorely shaken over the deplorable condition of our Orphanage.

Surely, our Board of Trustees realize that they cannot afford to have a man in charge, regardless of his executive ability, when his retention is jeopardizing the work and will surely handicap us in raising further funds, especially, as our Convention does not allot enough money to the Orphanage to take care of it, and the balance must be raised outside of the Cooperative Program. Personally, I feel like Mr. C. E. White, that is, with-holding all support until this condition is corrected, but we cannot afford to do that because, goodness knows, we do not want the children to suffer any more.

As Judge Long says, that there will be no further meeting of his Board until Fall, and as they refused admittance to all outsiders and to read any telegrams from out-siders (owners of the Orphanage), have we no executive Board to call on and handle this situation, or, do we, the people who are this institution's sole support, have to sit calmly by until November and have this thing forced on us?

Last week's editorial mentioned the fact that there were several members in the majority, who did not want this man, so maybe with another call meeting, they will vote their convictions.—Surely the Board realizes that this cannot go on, and that even now they have only three alternatives: namely, First, fire the Superintendent; Second, prevail on him to resign; Third, resign themselves. There seems little likelihood of number two happening as he has probably made up his mind to stay without considering the good of the cause.

I would like to take this occasion to speak a word of appreciation for Mr. Wells. I know that I express the sentiments of all our Baptist people, that we feel deeply indebted to him for his unselfish devotion to the Orphanage. We are indeed greatly blessed to have a man of his mettle, character and courage, living close by our Institution, giving of his time and thought to this work. We are greatly indebted to him and to the other Trustees, who against great odds, have kept the good of the cause, paramount to either man or issue.

—Stovall Milam.

HENRY FORD AND THE BIBLE

The question is often asked: "Does Henry Ford read the Bible and is he interested in it?" Cameron Wilkie in a current article in the Christian Herald, says: "Mr. Ford took a pledge with President Woodrow Wilson during war days that he would read the Bible every day. He keeps that pledge, and in order to do so, he has a Bible in every room in his house, so that, when he sits down he will have the Book of Books handy to his reach and his heart." In answer to the accusation, "Mr. Ford, they say you are an infidel," he replied: "I believe in God, and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help." Copied.

H. H. Clark succeeds E. V. Baldy as president of Judson College in Alabama at the close of the present session.

The Baptist schools in Louisiana have had their percentages in the budget reduced, and they are permitted to make special campaigns for their needs.

HOW I FEEL AT EIGHTY

It seems impossible, but Wednesday, December 18th, 1929, was my 80th birthday. I can hardly believe it. I cannot realize it, and yet I know it is true.

I was born on December 18th, 1849, in the country, away down in Mississippi. and in that state I lived until I graduated from Mississippi College in 1873, and now at 80 I am a resident of New York City.

How do I feel at 80?

Well, first of all, I am grateful beyond what I can express in words. I can appreciate the one hundred and third Psalm more than ever. I can truly say "Bless the Lord, O my Soul; and all that is within me, bless His Holy Name."

As I look back over these many years from the time when I was a helpless baby, and then a timid boy, and later a bashful youth, down through the years with a great variety of experiences, even up to this very day, it does seem to me that I can hear the voice of God, and see His hand guiding and providing, teaching and using and encouraging every day. Yes, every hour. I am fully persuaded that the Christian who will trust God with all his heart and do his very best cannot fail.

It would require more than one volume to recount the many blessings of the past eighty years; in the home, in college and Seminary days, in the sixteen years of Missionary life in Italy, and during the thirty-three busy years since I left the Foreign Mission field. Life has been filled with work, with few interruptions because of sickness, and at 80 I am still very busy, giving most of my time to writing and doing pulpit supply work on Sundays.

For all this I am very grateful to God, and I am trying to lay myself a-fresh and unreservedly on the Altar of God for service or sacrifice, and I have promised the Lord that if He sees best to spare my life until I am 85, or even 90, and will give me health and opportunity, and the constant presence of the Holy Spirit, I shall try very hard to make these remaining years the best, the most fruitful for self development, for Spiritual Culture and for usefulness as well as the happiest of them all.

I am not tired of life. Of course I have had trials and hardships and heartaches and periods of depression and discouragement. There is no promise that we shall be free from these experiences, but I am so thankful that God has been with me in the midst of it all, and has graciously brought me on to a hearty and happy, and, I hope, a useful old age.

I am still a Christian optimist, but I am not asking that I may "be carried to the skies on flowery beds of ease." God the Father and Jesus Christ the Divine Saviour and Lord are very real to me, and prayer means more than ever. "Practicing the presence of God" has become a very vital and precious experience. I enjoy my Bible with a greater spiritual understanding, and find much joy and profit in reading it. How often the Spirit reveals some new truth, or throws fresh and additional light on a familiar one. Prayer and the study of God's Word I practice more than ever. The whole Bible means so much to me that I am not tempted to leave out or to neglect any of it in my daily reading. I remember that Jesus had only the Old Testament. He mastered it and how he did love to quote it, and to use it as the sword of the Spirit in his battles with Satan, and in his controversies with men, assuring them that "the Scripture cannot be broken" (See John X:22-39). Thank God I am no longer troubled with doubts and fears concerning the great essentials of time and eternity. "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." 11 Timothy 1:12. "If ye continue in my word" said Jesus, "then ye are my disciples indeed, and ye shall know the truth and the truth shall make you free". John VIII:31,32. "But ye have an unction from the Holy One, and ye know all things". 1 John 11:10. "When He the Spirit of truth is

come" said Jesus, "He will guide you into all truth". John XVI:13. "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in Him". 1 John 11:27. These words of the Apostle John, when he was about ninety years old, give us the secret of his spiritual knowledge and his perfect peace. Such knowledge and peace can never come through the reading of many books, but only through the anointing of the Holy Spirit, the study of God's Word, and prayer and obedience. Old age need not be, and ought not to be, a period of doubt and uncertainty. The promise is: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee". Isai. XXVI:3.

The Christian old man should have, and may have, the childlike spirit of good cheer, and unquestioned trust.

And now, as this is a very personal article, the crowning blessing of all must not be forgotten.

A large family, four sons and four daughters, all well and married and prosperous; once our dependencies, but now our insurance policies, paying dividends, so that Mother and Father are more care free and comfortable, and more pleasantly situated than ever before. We hope to be together, all of us, on Oct. 6th, 1930, for our Golden Wedding.

—John H. Eager.

New York City.

AS WE SEE IT

Much has been said that ought to have been said, and much that could have been left unsaid in connection with our Orphanage situation. May be this article should be left unwritten. But something must be done. The hour of action has arrived. The denomination is embarrassed. The people are inquisitive. The cause is suffering.

We think every member of the Board of Trustees is a friend to the institution and wants to do the very best possible for it. It is not a question of democracy, nor a question of majorities nor of minorities. Majorities are not always right, neither are minorities.

The Trustees are our friends and also our representatives in this matter, but the denomination is embarrassed not only with the unfortunate incident itself, but with the publicity given it thru the secular press.

We believe the denomination would be relieved if Superintendent Thompson would resign. We believe that for the sake of the future of the institution, the minority on the Board should resign.

We believe the girl around whom the trouble has centered should be withdrawn from the institution and the Orphanage itself should be removed from Jackson.

This is written with the kindest feeling for every member of the Board of Trustees and for the prayerful consideration of every Baptist in the State. Without going into the reasons for the statements herein contained, this article is submitted for your study.

—L. G. Gates.

STATE W. M. U. MEETING AT TUPELO, APRIL 1, 1930

Mrs. P. S. Weaver, President of the Woman's Missionary Society of the First Baptist Church, Tupelo, Miss., called a meeting of her Executive Committee to formulate plans for the forthcoming State Convention, which will convene in Tupelo April 1.

Resolved that all entertainment of delegates and visitors shall be on the Harvard plan, i. e., hostess to provide sleeping quarters and breakfast. Luncheon will be served at the church, to delegates and visitors on Wednesday and Thursday.

All delegates must be provided with credentials and present same at registration office.

—Mrs. H. E. Stone,
Publicity Chairman of the W. M. S.

SEMINARY HILL—WHAT IS ON IT

By L. R. Scarborough

What Is It?

Seminary Hill is a name. It is more than a name. It is a place, but more than a place. It is a dynamic center of life throbbing, pulsating,—going somewhere. Dr. Carroll located the Seminary here with the counsel of his Trustees. Dr. Gambrell named it Seminary Hill. Dr. Carroll died here. His heart doubtless is still here. Seminary Hill loves him,—his life's work and his memory. Dr. Gambrell still lives here. We love and honor his memory. Their plans and prayers and programs are being carried out. Of the Prophets, a place of love, a place of light, a place of living, a gospel dynamic, a kingdom builder with a passion for a lost world. It is a place of prayer, of spiritual training, of consecrated manhood and womanhood. A gulf stream of Divine and human love flow out from it to all the ends of the world. It is a place of marvelous fellowship. Character grows here. Brains and souls are enlarged and strengthened and fortified. Seminary Hill is a wonderful place. Thank God for it.

What Is On It?

What is on Seminary Hill? Three great fire-proof buildings, a home for girls, a home for young men, and a home for men and their wives. These buildings cost a million or more. What is on Seminary Hill? Teachers? Yes; a large number of them; consecrated, scholarly, trained, missionary, soul-winning, co-operant, loyal to Christ, to His inspired Word and to all the fundamentals He taught and died for, and sound in their theology and ecclesiology. They are a growing set. They love a lost world.

What is on Seminary Hill? Students? Yes; a half thousand, ambitious, struggling, striving, for an education,—praying, loving, unselfish with high ideals and aims and purposes, preparing themselves for service in any or every quarter of the globe. They have a New Testament map of the world with no mountains nor seas nor color lines nor political division barring the will of God anywhere. They seek the will of God. They hunger to serve men and help God to save men—man as a sinner anywhere.

Seminary Hill is not only an aggregation of poverty from the material side but of immense riches from the spiritual side. They seek to put a Savior, Jesus Christ, in all the places of need in this world preparing sinners for the next world.

What Seminary Hill Believes.

What do we believe about the Bible? It is God's Book, inspired by and for Him. Verbal inspiration? Yes, in much of the Bible. Plenary inspiration? Yes, in it all. God spoke in many places and God caused men to speak and in all cases whether God speaking directly or indirectly through inspired men the result is a dynamic errorless Bible,—God's revelation to man. It is the breath of God through the personalities of inspired men to a lost world.

What do we believe about Christ? He is Virgin-born, Divine, even God himself, very God of very God,—perfect in His humanity, perfect in His deity, the King of Kings. He died in the sinners' stead and by His death made a way of escape for every believing sinner. He arose bodily from the grave. He returned to intercede at the Father's right hand, and so as He ascended some good day He is coming again. He is the Savior of Seminary Hill, the Lord of Lords. We love Him, teach Him, preach Him, try to witness for Him and seek to crown Him.

What We Believe About Christ's Churches, and Their Task.

We believe Christ is the founder and builder of His churches. They are blood bought. They are the pillar and ground of truth. Their task is three-fold,—to win and train men, to heal the bodies of men and to bring in Christ's Kingdom. This is to be done by lip, life, money and all. We believe in the cooperation of the churches. We believe that all the members of the churches should practice New Testament stewardship in tithes and offerings through the Church Budget—

not a a legalism, but as a great loveism. We are old-time Baptists on Seminary Hill. We have no disposition to brag on our orthodoxy, but we are in a position to defend it. It do not believe that Dr. Carroll, if he were to speak from heaven, would question the doctrinal soundness of any man teaching on Seminary Hill. If Dr. Gambrell was a true Baptist, Seminary Hill teachers are. We believe orthodoxy is not a thing to brag over, but it is a thing to live and teach and put the hot end foremost to the needs and hearts of a lost world. Multiplied thousands of consecrated trained leaders, beginning twenty years ago, have come in and gone out in increasing numbers and are coming in now and going out and will doubtless until Christ comes again. It is a gulf stream of gospel life and light flooding the chilly needs of a lost world.

What is Needed on Seminary Hill.

First, foremost, \$2,000,000.00 endowment. The greatest place for an investment known to me. It will bring larger returns than anywhere else invested that I know. The income from this is needed now and during the coming years—very much indeed. Till it comes the burden on the administration will be crushing. I know ten Baptists in the South who could give this \$2,000,000.00 and live happier in this life and immensely richer in the life to come. Until this endowment comes, we need more gifts through the churches and individuals to sustain life and living here. This is an imperative need. There are other things we need, but this so over-powers and overwhelms nothing else need be mentioned in a material way beside this.

God grant that somebody, one, two, three, four, five or more of them shall make an investment here that shall live and thrive and enrich till Christ comes.

WHAT LOS ANGELES BAPTISTS ARE DOING
By Annie Foster Ellis

This is a great season for Baptists in Los Angeles. The annual Convention of the Federated Church Brotherhoods of California, has just closed. This is a federation of men's classes and is interdenominational.

After Mayor Porter had welcomed the more than 1,000 men to the city, Dr. John Bunyan Smith of San Diego, spoke urging a greater enthusiasm for Christian work, on the part of the men. "If we could only have as much enthusiasm for our church as we have for our business," said Mr. Smith, "and if we would talk as much about our church as we do about the weather, then, I am sure we would make some real progress."

A Leadership Training School is being held at the First Baptist Church, with a well and carefully selected faculty. Most of the names are new to us. "Among those present", however, are: Dr. Sanford Fleming of the Department of Religious Education, Berkley Divinity School; Mrs. Rebecca Price, Department of Religious Education, University of Southern California; Mrs. C. M. Philbrick, Director of Children's Work in Southern California; Rev. John Elliott, Director Young People's work and Social Director Religious Education, American Baptist Publication Society; Dr. Owen Brown, Department Religious Education, American Baptist Publication Society, and Dr. John Snape, Pastor of the Temple Baptist Church, this city.

They report about 1,200 enrolled, with 600 from the hostess church, and 40 churches represented.

We have again visited the little church that we like to think of as the little church of the Foothills (the real name is the University Church of Holywood). Upon speaking to the pastor, at the close of the services, we learned that he was a Southerner; a Kentuckian, to be accurate. He was, for many years, a pastor of Southern churches, and knew many of our friends. We invited him to our home, and the very next day, Pastor and Mrs. T. J. Duvall came, and we had a real Southern visit together. Mrs. Duvall is not a Southerner, but, nevertheless, a very admirable woman. We expect to see more of them.

Almost, we were persuaded to change our church home.

And here is a message, especially for dear Miss Lackey's attention. The Mission book, "From Jerusalem to Jerusalem" is receiving much attention and interest. We have read it in our W. M. S. Circle, and now it is being taught in our own particular S. S. Class, at the lesson hour. The teacher is Miss Igna Petterson, a native of Norway, but at one time a missionary to Japan and afterward did work on the home field for the Northern Baptist Convention.

Miss Petterson is an excellent teacher and an attractive woman.

MISSION STUDY INSTITUTE IN MADISON
ASSOCIATION

A Mission Institute was held with the Church at Madison, February 12th. It was opened with singing "Faith of Our Fathers". Mrs. R. L. Bunyard led in prayer. Four Societies were represented: Camden with two present; Flora with four; Madison with twelve, and Canton with eleven. There were a number of others with us as guests, amongst whom were some of our Methodist sisters, whom we were glad to welcome.

Miss Lackey gave a helpful devotional, based on "The Stewardship of the Tongue". Her outline was: 1st, The Silent Tongue, James 1:26 and 3:1-12; 2nd, The Idle Tongue, Matt. 5:33-37 and 12:36, 37; 3rd, The Conquered Tongue, Acts 4:13-2. In her lovely way she pointed out to us the dangers, the sorrows and the injuries wrought by a gossiping tongue. By this little weapon homes are wrecked, reputations ruined and souls are driven from Christ. She told of the value of the silent tongue, the prayerful tongue, that we may keep fit and ready to tell others of the King of kings, and His great love and wonderful compassion; thus carrying out His great commission.

Brother Orlando led in a helpful and inspirational prayer.

Before beginning to teach the book, "Pioneer Women", we were given a glimpse into the life of the author, Una Roberts Lawrence; we were urged to attend the State W. M. U. Convention at Tupelo, April 1-3, where this talented woman will bring splendid messages to us. Our teacher then led us into the lives of our own Pioneer Women, bringing beautiful and helpful messages from them. The forenoon lesson was closed with prayer led by Miss Lackey.

Our Superintendent, Mrs. Mansell, in her own fine way gave expression to the pleasure that was ours in being present. Brother Orlando also spoke words of encouragement.

In a very cordial manner Mrs. Wooten of Madison invited us to the delightful lunch that ready hands had prepared.

The afternoon session was opened by singing "America". Mrs. Virden of Canton led in prayer. Our leader again took up her task of bringing us further into the lives of some devoted pioneers. As these were beautifully unfolded to us showing their gracious, staunch Christian characters, I am sure we all felt more closely drawn to God, to missions; and realized a deeper sense of our personal duty. As we listened to the message from our teacher's heart to ours, I think we felt something like this:

"Help me go a little further,
Father than I've gone before;
I am working now for Jesus,
Help me do a little more."

At the close of the meeting, expressions from different members were called for, and there were lovely responses as to the lessons and inspiration gathered from these splendid heroic Christians—our Pioneer Women.

—Priscilla Mommsen, Sec.

Brother W. F. Borum, one of our Mississippi made men, goes to Pecos, Texas, to be pastor.

Dr. J. C. Greenoe, who resigned First Church, Vicksburg, on February first, has been called to Trenton, Mo. We shall miss him in Mississippi and follow his course in Missouri with interest.

AN OLD TESTAMENT VERSE

By James E. Dean

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"He that sendeth a message by the hand of a fool, cutteth off his own feet and drinketh in damage." (Proverbs 26:6.)

This is certainly better than the King James reading, "cutteth off the feet," for it is clear that the feet of the fool are not referred to. Just exactly the nature of the damage resulting from this employment of the fool as a messenger is not clear, but the vivid Hebrew language indicates sufficiently well its serious nature.

But while the Revised Version improves the reading at one point it fails to make an equally needed change in the first line. This is the literal reading of the Hebrew text, but it is misleading. The idea is not the sending of a written message in "the hand of a fool", for there would be no great danger in such a case. The idea is that there is great danger in entrusting an oral message to a fool, because he is not reliable and may get the sender into all sorts of trouble by the message which he actually does deliver. And this would apply equally well whether the fool is a mere simpleton or a vicious fellow trying to stir up trouble.

The Hebrew expression "by the hand of" often means no more than simply "by". This is clearly apparent from such passages as I Kings 12:15; Is. 20:2; Jer. 37:2; Hag. 1:1; Mal. 1:1. In all these cases "by Ahijah", "by Isaiah", "by Jeremiah", etc., read literally, "by the hand of Ahijah", "by the hand of Isaiah", etc. But even the King James version translates all this by the simple little preposition "by". Numbers 16:40 contains these words, "as the Lord said to him by the hand of Moses", in the King James version; the Revised Version says "by Moses." The older version is not consistent in the translation of this phrase, translating it one way in one place and another way in another place. Moses was not dumb, and God did not speak by his hands but by his mouth. "By the hand of" is equally out of place in I Kings 8:53,56; 14:18; 16:7; II Kings 14:25; and II Chron. 35:6.

Baptist Bible Institute, New Orleans.

—BR—

EDUCATIONAL CRISIS

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I am glad you are writing and publishing those articles in The Baptist Record on "Christian Education". The problem of "education" is the most important one we have before us at this time. It is not simply a denominational problem, but it is a national peril. A great deal needs to be said about that now. Clear thinking needs to be done. Frank speaking needs to be in every article and from every platform and pulpit. I do not want to think of myself as an alarmist, but I am feeling a little alarmed. I do not know where we are going, but it looks to me like that we are on the way.

I am an ardent advocate of Christian Education. I do not mean by that simply "schools that are owned and operated by Christian denominations". I mean "education of the Christ kind". We do not have enough of that today, and we are having less and less of it as the days come and go. The trend of education in all of our schools, so called Christian as well as others, is in the direction of materialism. It is of utilitarian type. It is not cultural primarily. It is to prepare students to get jobs and earn better salaries and make a "living", rather than to make a finer type of life.

Jesus came "to save us from Sin. From sin that expresses itself in crass materialism. A materialism that ignores God and all the interests of the soul and reduces man to a machine that grinds out wealth, etc. Jesus came to save us from that slavery of profitless service—for it does not profit. Jesus came to save us from that philosophy of living, for it is not the right view of life. Jesus came to save us from a stupid sensual materialism to a lofty spiritual idealism. Is the characterizing principle of Christian education today in perfect harmony with that? There was a time "when the dominant spirit of the system was the insistence on Christian character

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Why so Many People are Unfaithful in Stewardship
(Continued)

IV. MANY PEOPLE ARE UNFAITHFUL IN THEIR STEWARDSHIP BECAUSE THE CHURCHES OF WHICH THEY ARE MEMBERS HAVE NOT ENLISTED THEM IN THE MASTER'S SERVICE.

While there are a few of God's stewards who perhaps cannot be persuaded to serve the Master, there are multitudes of others who would be glad to serve Him if the churches of which they are members would but help them discover their talents, give them something to do and teach them how to do it. All of God's children are talented for something, and if the churches do not discover their talents and utilize them, the world will. There are today literally thousands of people who are unfaithful in their stewardship and are using their talents in ways that are displeasing to God because the churches of which they are members have not utilized them: have not enlisted them in the Master's service.

Following are some of the reasons why many churches have not enlisted more of their members in the Master's service:

1. An Inadequate Program.

(1) Some Churches Do Not Have A Program.

Many churches have preaching, Sunday School, B. Y. P. U., W. M. U. and various other kinds of services, but they do not have either a goal to work toward, or a program to work by. They remind us of a ship in mid ocean without either a chart or a compass. They have an abundance of machinery, are well organized and are capable of doing great things, but, having no program to work by, their energy is not directed toward anything definite and consequently they are not getting anywhere. They are just drifting aimlessly along and are doing practically nothing to enlist their members in the work of the Kingdom.

(2) Some Churches Have A Program, But It Is Too Small.

Some churches have a program, but it is not large enough. A small per cent of the members can do everything that is included in the program; therefore, no effort is made to enlist those who are not already active in the work. Even when new members join, such churches make no effort to enlist them in the Master's service unless they come with the reputation of being "good workers." In the majority of cases, therefore, when a person offers himself for membership, the church votes to receive him, gives him the hand of fellowship, a pledge card, a package of Church Collection Envelopes and—that's all. No matter how talented he may be, the church makes no effort to discover his talent, nor does the church give him anything to do unless he voluntarily makes up his mind to be true to his Master and serve Him in spite of the church's program; then the church may use him. If he proves to be an efficient and willing worker, the church will work him almost to death, while other members of equal talent are given nothing to do. Such churches follow the line of least resistance. They use the material that is already developed, but they do not do much in the way of developing and utilizing raw material.

along with the advance of learning". But "In recent years education has increasingly grown secular". (Quotations from your editorial this week.)

I am glad to see that so much is being thought and said now along this line. Do not hesitate to write often and use plain words. Something has to be done and done quickly.

Gratefully yours,

—J. E. Wills.

The leaders in such churches seem to think that only a few of God's people are talented for the Master's work and that there is nothing the vast majority can do to help build the churches and advance the Master's Kingdom in the earth except to contribute of their means and help pay the bills. They, therefore, make no attempt to lead all the members to do anything except pay the bills. They send a committee around occasionally and try to enlist all the members in the financial support of the church, and if the members pay, the churches are satisfied—but God is not satisfied, nor will the people be satisfied if that is all they are led to do. Every one of God's people is talented for some phase of the Master's work (Rom. 12:6; I Cor. 7:7), and every one of God's people long to serve the Master. If, however, the churches do not utilize them the world will, and they will come to the conclusion that there is nothing they can do for the Master; but they will not be satisfied. They will never be satisfied until the churches enlist them in the Master's service. This will require a larger program than many churches have; but until such churches enlarge their programs and enlist God's people in the Master's service, the majority of the members will continue to be slothful in their stewardship and live worldly, unhappy lives.

(3) Some Churches Have A Program, But It Is Lop-sided.

Many churches have a program, but not a full, all-inclusive, Scriptural program. Some of them include only two or three phases of the Lord's work, in their program, while others include only one. They, for instance, launch a building program, and make it so big that they have to practically shut out everything but local work in order to put the program over.

Multitudes of people have lost their vision of God's Kingdom program, if indeed they ever had such a vision, because the churches of which they are members do not have a full, all-inclusive, Scriptural program. Having no vision of God's Kingdom program, they cannot be very enthusiastic about it and are consequently doing little or nothing to advance the work of the Kingdom beyond their own local communities. Having no vision of the Kingdom of God and His program, it becomes easier for the Devil to give them a vision of "the kingdoms of this world and the glory of them" and persuade them to serve him instead of God (Matt. 4:8, 9).

"Where there is no vision, my people perish" (Prov. 29:18).

(To be continued)

—BR—

THEY WILL NOT RETURN

—o—

Remember three things come not back:

The arrow sent upon its track—

It will not swerve, it will not stay

Its speed; it flies to wound, or slay.

The spoken word so soon forgot

By thee; but it has perished not;

In other hearts 'tis living still

And doing work for good or ill.

And the lost opportunity

That cometh back no more to thee.

In vain thou weep'st, in vain dost yearn,

Those three will never more return.

—From the Arabic.

—BR—

Doctor Wm. R. Owen succeeds R. J. Bateman as pastor of First Church, Asheville, N. C.

—BR—

Attention Treasurers.—If your church payment comes due in this month and you have received notice of same please let us have your check before the end of the month so that your church may receive proper credit for amount due. This will help us and keep your church correctly posted on our books.

Mississippi Woman's Missionary Union

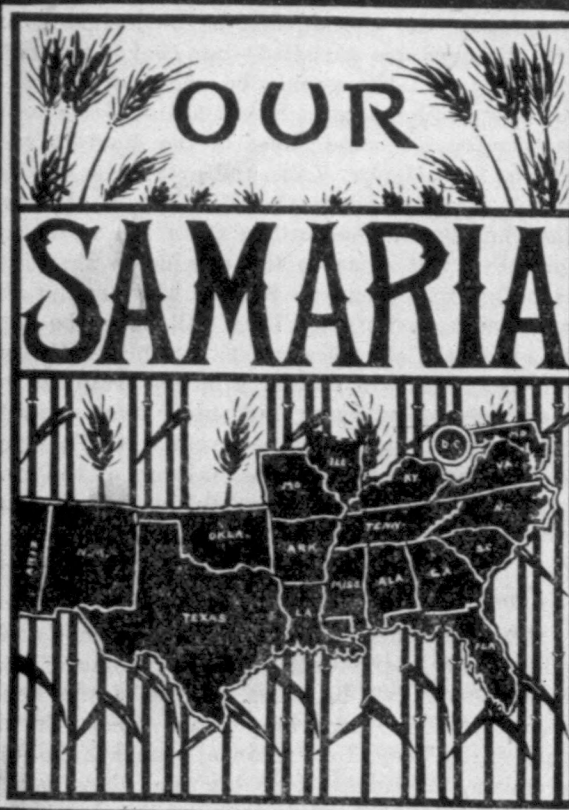
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"I THAT SPEAK UNTO YOU AM HE"



Life up your eyes and look on the fields that they are white already to harvest. John 4:35.

You will note some important changes suggested in our Constitution. According to Article XIII in the By-Laws we are printing these changes, which will be discussed at our State Meeting in Tupelo, April 1st. Each one of us will want to be informed before we go up to the State Meeting. Therefore we will study these suggested changes carefully.

As you read "The Suggested Changes in the Constitution" be sure to have your copy of the State W. M. U. Minute in your hands and compare the changes with the present reading. This will greatly simplify matters.

Suggested Changes in W. M. U. Constitution

Some suggested changes in the Constitution and By-Laws of the Baptist W. M. U. of Mississippi, presented to the Executive Board Meeting for their consideration, December 10, 1929:

CONSTITUTION

I. Article III. Officers—Section One to be amended to read:

"The officers shall be President, Vice-President, eight District Chairmen,—one from each of the eight Districts of the State—Corresponding Secretary, Recording Secretary, Young People's Leader, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, State Vice-President of Southern B. W. M. U., Training School Trustee and Margaret Fund Trustee."

Section Two be amended to read: "Said committee to be composed of two delegates from each of the eight Districts of the State."

II. (a) By-Laws. Article I be amended to read: "In her absence or at her request the Vice-President shall discharge the duties of the office."

(b) Article II, amended to read: "It shall be the duty of the Vice-President to preside at the annual meeting or Executive Board Meetings in the absence of the President, and to cooperate with her in promoting the interests of the organization."

Article II to read: (Territory or District Chairmen) "First, second, third, fourth, fifth, sixth, seventh, eighth Districts, Eight District Chairmen shall be elected."

Second: Duties of District Chairmen: "To have general oversight, etc."

II. Article VIII, Executive Board: "The Executive Board shall be composed of the President of the B. W. M. U. Convention, the Vice-President of the B. W. M. U. Convention, eight District Chairmen, the eight District Young People's Counselors, and four Members at Large in respective of District."

IV. Article XI, Nominating Committee: "First—to nominate President, Vice-President, eight District Chairmen, eight Young People's Counselors, and four Members at Large."

Who Are Making Sacrifices?

Who are making sacrifices? Not the great body of our Baptist people in general, for most of them are living in luxury and extravagance.

Who are making sacrifices? These are making sacrifices—which ought to put southern Baptists to shame:

Come and go with me and see for yourself! Let us approach this mission home. The building is uninviting and in bad repair. In response to our knock, a lady meets us.

"Is the missionary in?" "No, he is out on his mission work. I am a neighbor and drop in to look after the children while the wife gets some rest as she is compelled to work in the laundry at night to help support the family. The missionary's salary is too small for them to live on and the mother is making this sacrifice so that her husband can carry the Gospel to the lost multitude of foreigners in this city."

Must we tell her who we are? No, we are ashamed—and turn away with a heavy heart, asking the Lord again and again, "How long must these suffer and struggle before we give them relief?"

Let us visit another mission field. In response to our call, a bright faced, cultured young lady comes smiling and conducts us over the plant. We see the lack of conveniences, the need here and there. The missionary does not call attention to them but rather tries to conceal them and, in the course of our conversation, replied: "If the Board is not able to continue my salary I have made up my mind to stay with this work. Just how I will live, I do not know, but this work must be done. These people must be won to Christ regardless of what the cost may be and I am willing to make the sacrifice?"

Here is another mission station, more inviting, yes, a beautiful place—but this plant was built and paid for by the missionary out of the meager salary received through the years. It is a monument of loving sacrifice for Jesus Christ.

Well, we are on another mission field, and the missionary carries us in her car for four different points where work is carried on and we are thrilled at what has been accomplished and the glowing prospects for the future. How can this missionary do all this on a salary of less than \$60 per month? It is evident that great sacrifice is being made by this missionary.

We can only visit one more field as space is limited, but we could carry on until we have touched most of the seventy mission fields of this department. Here is a missionary that has baptized over 100 Mexican converts this summer. He has a family of eight to provide for, pay rent and carry on a school to train Mexican workers on an income of \$180 per month. Out of this, the salaries of two workers are supplemented, and other expense is met by him. He does not complain. He meekly carries on by making sacrifice after sacrifice that southern Baptists must relieve. God help us to relieve the sacrificing missionaries before it is too late!—Dr. J. W. Beagle, Atlanta, Ga.

The south embraces a territory of 1,081,842 square miles in which there live 40,685,000 people. Of these 29,171,145 are native-born white people; 1,383,825 are foreign-born white people; 9,967,825 are Negroes; and 162,740 are Indians. Among these people, both white and colored, are thousands to whom the Bible is an unknown book.

Rev. Peter Chiminelli, a Doctor of Theology of the Southern Baptist Theological Seminary, is a native Italian and has had much experience both as editor of religious literature and as pastor in Italy. He is now at work among Italians and Sicilians (his wife is a Sicilian) in Kansas City. He writes: "Nexer, while pastor in Italy, have I felt myself as much a missionary as here in Kansas City."

From the "Big Tract on Home Missions" we learn that, when the Oklahoma Baptist Indian Association held their meeting last summer, they had all the usual business of a Baptist association and, in addition, had evangelistic sermons morning and evening and a missionary sermon every afternoon. They camped Indian fashion, cooked their food over open pits and lived as Indians have always done.

Southern Baptists have but one school and orphanage for Indians. This is the Nuyaka-Levering School and Orphanage in one. Notwithstanding the fact that they lost a building by fire last May the school enrolled as many students this year as last.

The famous pioneer work of John Eliot as a missionary among the American Indians has been called to mind by the discovery of the original Old Testament he had translated into an Indian language. The book was found in Exeter Cathedral, England, and is dated 1661. John Eliot's Bible is supposed to have been the first Bible printed in an Indian language.

The Christian Index recently announced that a certain man would speak to the men of the Druid Hills Baptist Church, Atlanta, at their monthly missionary dinner. We wonder if it would not be a fine bit of practical mission work should the Women's Missionary Societies in churches where the men are not keenly alive to missions serve them a dinner or supper once a month and have a speaker each time make a brief but informing address on some phase of missionary work.

In view of the 19 hundredth anniversary of Pentecost a book to be published early in 1930 should attract unusual attention and will probably be widely read. The volume is "The Christ of Every Road: a Study in Pentecost" by E. Stanley Jones.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Burnside

The writer and Rev. L. T. Grantham were in the little city of Burnside last week. The Baptist church at this place has been pastorless since Rev. S. J. Rhodes left for Oakland the first of the year. It is now looking for a pastor to serve there half-time and then give some near-by churches—Providence, Stallo, New Hope and perhaps Hope and Oak Grove—the balance of the time. There is a prospect now for a good pastor for this field.

Burnside church has some fine male members and a band of the finest women anywhere. The W. M. S. is in a flourishing condition, and the B. Y. P. U. and S. S. are doing nicely. Here is room for a splendid work for the Master. It is a mill town, but the people of a high class of citizenship as a rule. Here is hoping that the field will soon be occupied and pressing on.

Some Questions

Ques.—Do we have baptism of the Holy Ghost now?

Ans.—I see nothing in this day that resembles the baptism of the Holy Spirit as manifested in the days of the Apostles. I am of the opinion that the special baptism of the Holy Spirit ceased with the Apostolic era—perhaps on the day of Pentecost; unless the anointing of the Gentiles when Cornelius was converted be so considered. We receive our special baptism and in-filling with the Spirit at the time of regeneration. After that we are endued for special work and on special occasions.

Ques.—When was the church of Christ established?

Ans.—The church of Christ is, visible and local. This church began with the calling out of the twelve. We are told that God set some in the church, "first apostles." Opinions differ on this, even among Baptists, but I am satisfied about it so far. I will have to be shown if I believe otherwise.

North Carrollton

Recently the writer was with the saints of North Carrollton Baptist

Church. Had a good day with these good folks. My home while there, wife and I, was with Mr. T. M. Stepp and his excellent family. It was my good pleasure to baptize Bro. Stepp at Coffeetown some six years ago, and now he is Superintendent of the Sunday School. His wife is teacher of the Bible Class. Had the pleasure of preaching to these people both morning and evening while there. The church seems ready to go on with the work. Pastor Lummus, of Carrollton Baptist Church, has been pastor here also, giving up the work the first of this year. Had pleasure of a short talk with Bro. W. D. Kimbrough. Lovingly called "Uncle Billy." He is 75 years old now and in feeble health; but he still loves the Lord and delights to talk about His work. He is all Baptist, which is no discredit. He was in the organization of this church 35 years ago and was S. S. Supt. for some years. He has no children and his good companion went home some years ago, so he is now being cared for in the home of his niece, Mrs. J. C. Powell. Blessings upon him. May this good church continue to grow and do work for the Master.

While over in Neshoba County last week I spent a pleasant hour with Rev. W. W. Kysar, pastor of Philadelphia Baptist Church. He seemed cheerful and hopeful and his people seemed delighted.

Bro. Watson Rhodes, a cousin of Rev. S. J. Rhodes, died at his home near Neshoba, Feb. 7th. He was 50 years old and a good Baptist. He leaves a wife and a number of children.

Deacon Thos. T. Gooch, Clerk of Yalobusha County Baptist Association, received Second Prize in this State for his Minutes from the S. S. Board. He donated it to the College Emergency Fund—Good!

From my good friend at Greenwood, Deacon Jas. B. Stewart, writes me of the good work done for Second Baptist Church of that city by Rev. Bryan Simmons in a recent visit. He will conduct a revival for that church soon.

Rev. L. T. Grantham is conducting a revival in one of the good churches of Louisiana this week.

MARKS, MISS.

It has been my privilege and pleasure to pastor the First Baptist Church of Marks for three years.

Last Sunday, Feb. 2nd, we observed our third Anniversary. The Lord has graciously blessed our labors together during this period of time.

In 1927, we received 18 for baptism, and several by letter; we raised over \$10,000 for all purposes.

In 1928, thirty-six were received for baptism, a number by letter, and \$9,000 plus, contributed.

Last year (1929), we received (\$2) eighty-two for baptism and eleven (11) by letter, and gave over \$10,000 for all causes, thus making a total for the three years of one hundred thirty-six (136) for baptism with over one hundred having joined under the pastor's preaching, and

more than thirty-one thousand dollars (\$31,000) paid into the church. Our church is now in the best financial condition that it has been in since the present building has been completed, and the building debt has been greatly reduced.

We have a very loyal, cooperant membership, many of whom live in the rural district but who are very faithful to the church.

This last summer at one of our Sunday night services a boy, 14 years old, dressed in overalls and a blue shirt, and barefooted, made a profession of faith and joined our church for baptism. This same boy, three weeks later, walked a distance of six miles to be baptized. (He didn't walk back home, however).

I am happy to be pastor of a church with some of the wealthiest people in our county as members, and some of the most cultured, many of them college graduates, and yet with enough of the religion of Jesus Christ that the poorest man, woman, boy or girl, who comes to town, feels free to come into our membership with the assurance of a sincere welcome.

Our church stands for a clean membership and the Bible as the inspired word of God.

We have a large number of tithers in our church, an active W. M. S., a G. A., and a Sunbeam Band; B. Y. P. U.'s and a fine Sunday School.

In addition to the full time pastorate here in Marks, I preach every Sunday afternoon, and the Lord has blessed us this past year with forty-five (45) additions for baptism in our afternoon appointments.

Truly there is a great opportunity for service here in this great Delta Country. We sincerely request your prayers in our behalf. May God help us all more earnestly to seek to win the lost to Him this year than ever before.

Fraternally,

—L. S. Cole

First Baptist Church, Marks.

ABOUT THE ORPHANAGE

It is nothing but fair that the Baptists of the State should have some explanation of the clause in the minutes of the last meeting of the Board of Trustees of the Baptist Orphanage, reading as follows:

"Motion was made and duly seconded that the Board, through the Superintendent, issue all meal tickets for lunches to the children of the Home in High School. This motion was passed by a unanimous rising vote of all members present."

During the early part of the school session, Mrs. R. Q. Braswell, a consecrated member of Calvary Baptist Church, Jackson, Miss., found that the girls and boys from our Orphanage were going to High School, staying until 3:30 P. M. without any lunches. Knowing these children could not do efficient work under these circumstances, she went to Mr. Thompson and asked why they were not provided with lunch money. He stated to her that he did not have funds sufficient for this purpose. She then asked what he thought of her trying to raise funds from friends of the Orphanage to provide these lunches, to which he heartily agreed.

Through her untiring efforts she

had subscribed for this purpose enough to give these children a fifteen cent lunch each day, this money coming to her, and being handled by her.

Knowing these facts, and feeling that a Sister had been unduly reflected upon by the action of the Board of Trustees, the ladies of Calvary Baptist Church drew up resolutions as follows:

"A resolution endorsing the actions of Mrs. R. Q. Braswell in helping in the maintenance of wards of the Baptist Orphanage of Jackson, Mississippi.

"Whereas, We, the lady members of Calvary Baptist Church, having known and been associated with Mrs. Braswell for some time, and,

Whereas, That we and each of us are familiar with the splendid work she has done in helping the wards of this institution, now

"Therefore, be it resolved by the undersigned lady members of Calvary Baptist Church that we ratify, approve, endorse and commend Mrs. R. Q. Braswell for her unselfish, splendid work."

These resolutions were signed by 102 members of this church, and turned over to Mrs. Braswell.

ORPHANAGE

I read frequently in the papers and hear from various sources much concerning incompetence and brutality in the management of the Mississippi Baptist Orphanage and I do not hear many convincing denials of this state of affairs.

My early training as well as my lifetime habit make me jealous of the good name of the denomination, but it can no doubt in this instance take care of itself.

My mind goes back to the simple beginnings of this institution, to the unselfish men and women who gave of their time and meager means to establish it, no doubt to the glory of God and for the benefit of the church, but primarily as a refuge for friendless and homeless orphans. Then the place was permeated by an atmosphere of gentleness and parental love. Now, as the record seems to show, harshness and degrading methods of conduct are practiced which would not be tolerated in any penal institution within the range of my experience.

So it is not as a Baptist that I raise my voice, but as a son of a man who helped start the Orphanage on its supposed career of usefulness that I protest the unwholesome present condition and demand that the stench be abated and that the Orphanage either be closed or be made a credit to its founders and to the civilized and cultured community of which it is a part.

Very respectfully,

—J. H. Fulgham, M. D.

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The Sunday School Department

SUNDAY SCHOOL LESSON

Feb. 23, 1930

The Twelve Sent Forth, Matt. 9:35 to 11:1

Golden Text—The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Matt. 9:37, 38.

(From Points, for Emphasis—
by H. C. Moore)

1. The Prayer for Christian Workers was urged by Christ on his third preaching tour of Galilee. His itinerary was inclusive for it touched through his audiences if not through personal visitation "all the cities and the villages," which Josephus says numbered 215. On the round, he did as usual his triple work of teaching, preaching, and healing. As the eager crowds pressed about him wherever he went, sick of the husks of Pharisaism and hungry for the Bread of Life, he profoundly compassionated them. He thought of them as shepherdless sheep, scattered, exposed, and distressed. To his disciples he spoke of them as a plenteous harvest, ripe and ready for the reaper, but falling to ruin and decay for lack of laborers. He, therefore, urged upon his followers then and to this day to do the one thing that would guarantee a sufficient supply of laborers into his harvest. God is glad to answer the prayer that he proposes.

2. The Personnel of Christian Workers is illustrated in the evangelistic call of the Twelve. In some solemn hour he called them close around him, gave them authority over unclean spirits, and commissioned them to go forth heralding the presence of the Messiah. Such a task had never before been laid upon them. They had first been called to discipleship, but they were at liberty to return to their homes and occupations. Later, they were called to companionship, when, forsaking all, they were permanently to follow and learn of him. And after a time they were called to apostleship, thus effecting the earliest outward organization of the Kingdom. Now they are summoned to evangelization with limitations as to time and sphere. It is their greatest work so far; and it will prepare them for the period of development under the further tuition of Jesus, and also for the period of worldwide missions after the ascension of Jesus and the descent of the Spirit. It is not a mere accident that the Twelve went forth in pairs on this first tour. Such was not the inviolable rule in the later history of the apostolic era, but it was wise at this time. Thus was secured mutual relief in case of distress and encouragement in case of dejection, more forcible testimony, wider influence and larger results. Looking to this end, the contrasts in these companionships are very instructive as sketched by various writers; impetuous Peter is paired with cautious Andrew; ambitious James with

spiritual John; slow-witted Philip with quick-witted Bartholomew; skeptical Thomas with believing Matthew; practical James with doctrinal Jude; enthusiastic Simon the Zealot with businesslike Judas Iscariot. Each man found a temperamental complement in his associate. Hence each pair would have conservatism and aggressiveness.

3. The Program Before Christian Workers is outlined in the charge to the Twelve. That charge contains two principal parts: the present commission and the forecast of future conflict. We consider only the opening verses of the first part relating to the field and the work. (1) Their field of labor at this time was restricted to the lost sheep of the house of Israel, the sheep that were shepherdless, scattered and insecure. Though this authorized them to labor among the Jews throughout the land, it is not likely that they went beyond the southern borders of their native Galilee. But why was the field so circumscribed? In the first place, the Jews were prepared for the news of the Messianic Kingdom which was to be preached by the Twelve. A measure of success and encouragement would therefore crown their initial efforts. Again, the Apostles were as yet utterly unqualified for work among the Gentiles and Samaritans; in both temper and knowledge they were incompetent to handle the difficult questions which would arise. And, lastly, even if such work could have been done by the Twelve, it would only have intensified Jewish opposition and raised higher the barrier to their evangelization. A strong base of operation must first be secured among the chosen people before the out-reaching to all nations.

(2) Their work was two-fold. The first and leading phase of it was preaching the approach and presence of the heavenly Kingdom. So the Lord not only bade them preach, but told them what to preach. It was a brief message, not to be obscured with perplexing comments, but simply delivered with urgent force. On this tour they were heralds rather than leaders, and their special mission was to turn the popular eye toward Jesus and to extend his fame. The second phase of their work was the performance of miracles. The Great Healer gave his first representatives power to rebuke disease, conquer death, and cast out demons. These miracles would attract the attention of the masses, authenticate the ministry and message of the Apostles, and picture sublimely forth the privileges of the Messianic Kingdom. But upon their work, as upon their field, there is placed a restriction: they must not exact nor expect pay on this tour. Their commission to preach and power to heal were given gratuitously by Christ; in like manner they must be exercised for the good of others. They were to use miraculous power as a credential of their teaching, and not as a means of wealth. Hence Christ said, "Freely

ye received, freely give."

4. The Promise to Christian Workers guarantees the great reward to those who carry on the work of the Twelve in obedience to the Lord. So gracious and spacious is his mercy that the reward is not alone for those who labor, but also for those who co-labor with them. Note the descending scale and widening scope. Christ is identified with the Father. He was identified with his Apostles so that receiving them was receiving him. The prophet's reward is assured by those who helped him. The righteous man's reward goes likewise to his co-workers. Indeed, he who gives nothing more than a cup of cold water to a lowly believer for no other reason than that he is a disciple of Jesus shall certainly not lose his reward.

T. E. L. CLASS MEETING

Mrs. O. J. Burnham and Mrs. M. C. Townsend entertained the T. E. L. Class of the Morton Baptist Church at the regular business and social meeting on Thursday afternoon.

The meeting was held in the beautiful home of Mrs. Burnham, which was artistically decorated, carrying out the Valentine idea.

For the devotional, Mrs. Jones, the president, read the twelfth chapter of Romans, after which reports from the first and second vice-presidents were read, both being very encouraging.

During the social hour contests were enjoyed; Mrs. T. W. Townsend and Mrs. H. P. Thornton wrote the cleverest Valentine; Mrs. Brantly won in placing most successfully four pieces of paper together forming a "T."

The dining room was dressed in Valentine decoration. Each of the four tables held a centerpiece of hearts and cupids, while the place cards, mints, and other dainties were in perfect harmony.

A delicious salad course, consisting of chicken salad, stuffed celery, pickles, crackers, individual heart-shaped cakes, and iced tea was served by the hostesses.

—Reporter.

THE TUPELO CONFERENCE

From January 27th, through the 30th, there was held at the First

Baptist Church, Tupelo, a conference for all pastors who could attend. The great First Church entertained us in a marvelous way. This church has made the Conference a part of her annual program. No greater work can be done by any church.

Dr. H. R. Holcomb secured Dr. M. E. Dodd of the First Church, Shreveport, La., to bring the inspirational messages each morning and evening. In my judgment, he could not have gotten a greater preacher, a greater man, in our Southern Zion. His messages with Jesus as the center, were as high as the Mountains. The message on the Virgin Birth of Jesus, The Death of Jesus, Bodily Resurrection; and if he reached the highest peak, they were all high peaks, it was in his last message on The Lordship of Jesus. How our souls did feast upon the eternal truths of God as the preacher brought God's messages to us.

Dr. H. R. Holcomb, one of the greatest pastors and leaders in the land, was at his best, leading in the study of the Word of our Lord. For four hours each day we met for the study. I had the pleasure of being in these classes last year. I came away then feeling that we could not have had a better time studying together, but I found that last year's work was just a beginning. Dr. Holcomb is a close student of the Bible. He has been for many years. So deep was much of his teaching that many of us sat quiet and wondered at his ability in handling the deep things of God.

There were 72 preachers coming from five states, representing 38 associations, 154 churches and 32,500 members.

The following resolutions were
Continued on page 15

MOSBY'S 1930 GARDEN GUIDE

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ROBERT HAMILTON

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It is refreshing to read the story of the efforts of Southern Baptists to bring Jesus to their brothers in Red. Vision, sacrifice, heroism, and victory crowd the pages of this thrilling narrative, and the emotions of original Christian experience well up in the reader's heart as he witnesses the regenerating power of the Christ among the children of the forest. Mr. Hamilton has not only given information on a subject of wide interest, he has also told a story that will quicken activity in missions and in Christian work generally.

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Baptist Student Union

Carrol Hamilton, Miss. College,
President

Inez Hardin, Delta State, Co-Pres.
Clarence Carlson, Ole Miss V.-Pres

Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Guy Hathorn, State Teachers,
Treas.

Sybil Brame, Blue Mt., Sec.

On Friday, January 31, a meeting of the State Presidents of the Baptist Student Union was held in Nashville. Fifteen were present, representing as many states. The meeting was sponsored by the Sunday School Board and arranged by Mr. Frank Leavell. Mr. Leavell is Executive Secretary of the Student Work Department.

Those of us who were there deeply regret that the President of the Virginia Union could not attend on account of illness. May his recovery be speedy and happy!

The SOUTHWIDE STUDENT CONFERENCE was the big topic of discussion. As Mr. Leavell, Miss McConnell, and Mr. Preston told us of a few of the treats which are in store for those who go, I became more eager for that time to come than a Freshman is for the time of his first visit home. The Conference is to be held in Atlanta, October 20-November 2.

Students are privileged to enjoy this kind of a student gathering only once during a college generation. Much time, thought, money, and prayer will be put into this SOUTHWIDE STUDENT CONFERENCE to make it the meeting which will stand out above all others to which one goes during his college career. It is here that one will have the opportunity to exchange ideas, to appropriate new interest, to increase one's knowledge of the people of the different sections of the South, and to imbibe a rare spiritual atmosphere. It is the greatest event in "college life."

Plans for the Conference are still much in the embryo. As fast as the plans materialize, you will be informed through this column. Be sure to watch each edition! Do not let a day pass without remembering this meeting in prayer to God, our Father.

The details of the expenses and the means of transportation are being worked out. It is hoped that we shall be able to have special student trains. Just think of the fun we'd have—songs, music, stunts, etc. Does not the ecstasy of thinking of such good times make you dizzy? Rah, rah, rah—Rah, rah, rah—Rah, rah, rah—STUDENT CONFERENCE!

Every suggestion is welcomed. Send them to Box 304, Clinton, Mississippi.

Mississippi, along with the other states, is behind with subscriptions to the BAPTIST STUDENT. Our total state quota is 840. We have only 560. Some of the schools almost have their number; others lack a good many. Every campus was supposed to have received a statement of the number it lacked. If you have not received yours, you may get it by writing Mr. Preston. We are on the average now. But surely we will not be satisfied with

that! Nothing short of doing our best will suffice. Right? Let every campus in the state stage a campaign. A month from this issue, the standing of each school will be published. Let's get busy! Let's go over the top!

If individuals reading this want to subscribe, the price is fifty cents for six months. You will receive the January and February issues together, and the remaining ones will come the first of each month. June is the last issue of this student year. Or, if you so desire, you may send seventy-five cents and get the three fall numbers too. Mail subscriptions to Mr. W. H. Preston, Baptist Sunday School Board, Nashville, Tenn.

Our last year's State President, Mr. Elmer Prichard, added a bit to the already fine way in which the work was progressing. Mississippi has always been in the front ranks. Let us keep the good work going. May it not be said of us that the torch burned dimly while it was our charge.

Carroll Hamilton,
State Co-President.

BLUE MOUNTAIN

On Sunday evening, February 2, the retiring officers of the B. Y. P. U. gave place to the new at a very impressive installation service. Each old president left her chair offering it to her successor, who took the office with a pledge to perform her duties to the best of her ability. "I Will Be True" was sung by Miss Francis Wright, after which Miss Mary D. Yarborough, student secretary, delivered the charge to office.

The girls installed as presidents are: Misses Mary Linda Todd, Sadie Burkhalter, Lavada Ryals, Emma Bridges, Ethel Bridges, Carolyn Madison, and Birdie McAlister.

During the week of January 26, the topic of discussion at the noon-day prayer meeting was A. J. Gordon's book, "How Christ Came To The Church."

The following week, "Facts About The Bible" were studied.

"Facing The Facts" was the feature of the Y. W. A. general assembly program. It was presented by members of the "Bee Hive Y. W. A." under the direction of Miss Mildred Kelly and Carolyn Madison. The playlet was well rendered to a large and appreciative audience.

On Monday afternoon, a training school was held for the officers of all the religious organizations. Miss Sybil Brame, president of the B. S. U., gave a bird's-eye view of the many things to be accomplished this semester. The school was then divided into classes with a council member presiding over each. Objects, plans, and means of carrying on the work were discussed. Helpful tracts were distributed. At the ringing of the bell the classes re-

assembled and were served refreshments.

A similar but more elaborate program was carried out for the first semester officers. All derived so much benefit from the classes it was thought wise to repeat the plan.

Brunettie Mai McMahan.

S. T. C.

It was our great privilege to have Miss Irene Ward, student secretary of M. S. C. W., visit us this week. We had looked forward to her coming for some time and rather impatiently for we had heard much of what a wonderful person she was. Nothing, however, could have quite prepared us for the dynamic personality and the strength of Christian character endowed in her small person.

Her talks were so inspirational that we all resolved to do better than we had ever done before. Sunday morning, at the preaching hour, the subject was "Conquering the Campus With Christ"; Sunday night at B. Y. P. U., "Foreign Missions"; Monday morning in assembly, "Comrades With The Carpenter".

Miss Ward conducted our B. S. U. prayer meeting Monday, Tuesday, and Wednesday. Monday, the subject was "The Inner Light"; Tuesday, "The Trinity" was explained to us in such a clear manner that no one could fail to understand it. The Trinity was compared to a family, God, the father; Jesus Christ, the brother; the Holy Spirit, the mother.

The question had been asked why Jesus Christ had come to earth to live. She explained it by telling the story of "The Rosary". The girl who nursed her blind lover felt as though she could not do him justice without knowing how he felt. She went away and blindfolded herself for four or five days. When she went back home she knew more about how he felt, therefore she knew how to serve him better. Jesus Christ came to earth to put himself in our place so that he can better understand our needs.

We regretted to see Miss Ward's visit come to a close. We were sorry to let her go back to M. S. C. W., not only because of the spiritual inspiration she brought us in clear, appealing talks, but because she has that charm of character and personality that made us feel that we had known her for a much longer time. We want her to know that at Delta State she has made a place for herself in the hearts of the students.

Lois Wright.

M. S. C. W.

The Council last week-end visited the campuses of both A. & M. and Blue Mountain. At A. & M. the Council members had charge of the program at the Baptist College Sunday School Class, and were in charge of Vespers Sunday evening. At Blue Mountain they met in a joint Council meeting of Blue Mountain, Ole Miss, A. & M., and M. S. C. W.

The new officers of the B. Y. P. U.'s here were installed at a beautiful and impressive ceremony Sunday, February 9. It was one that was for the purpose to consecrate the officers and make them realize

their responsibility. The program was as follows:

Opening prayer—Anita Vaught.

Song—Give of Your Best to the Master.

Story—"Singing Patter"—Audrey Harrell.

Scripture readers of Christian Service.

New Officers.

(Soft music and meditation.)

Consecration.

The new officers were impressed with their duty by Genevieve McGehee.

The new officers accept the challenge.

Solo—"Fill Me Now"—Myrtle Rose Letts.

Last week was "Celebrity Week" at the Workshop noonday prayer meeting. Those "Celebrities" who spoke are Miss Irene Ward, Mrs. Platt, Dr. E. J. Caswell, Miss Eunice Adams, and Miss Pauline Wynn.

Last week the Baptist girls felt themselves very lucky to have as a speaker, Dr. E. J. Caswell of Greenwood. Dr. Caswell spoke in chapel Wednesday; at Y. W. A.; at noon-day prayer meeting Thursday; and Thursday evening to a joint meeting of the Council of the B. S. U.; Y. W. C. A.; Methodist Student League, and others.

UNIVERSITY

The Baptist University Girls' Sunday School Class met Monday evening, Feb. 3rd, at the home of Dr. F. M. Purser for a business and social meeting.

The only gentlemen that were allowed were Dr. Purser and Mr. Fred H. Terry, our Student Secretary—and they got in only on account of the fact that they were listed as the speakers of the evening. There was nothing formal about either one of the speeches, but they contained many helpful suggestions and objects for which the class should work—such as visitation of the women prisoners in the Oxford jail, visitation in the Oxford hospitals, and work among the inmates of the county farm.

Mrs. Bryan Tate, teacher of the class, had a few words to say to us concerning our works and aims.

The name selected for the class was U. B. U., University Baptist Uplifters.

Hazel Miles, Reporter.

Mississippi College

We were delighted to have Dr. Price, Director of the Religious Education Department of the Southwestern Baptist Theological Seminary, visit our campus Friday. He has a standing invitation to visit our campus any time he may have an opportunity.

Dr. Price conducted a short devotional in chapel, using the Great Command as the key thought. He then brought a very interesting address on the present crisis which

Continued from page 11

WHY NOT SELL?

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 8. The wicked Husbandman. Matt. 21:33-44.

1. Who is represented by the house-holder in this story?
2. If the vineyard means the blessings and opportunities God had given to the Jewish people, who are meant by the husbandmen?
3. If we pay our rent for His goodness to us in fruits what fruits does the Lord expect of us?
4. Tell us the meaning of the house holder's son, who was cast out of the vineyard and killed?
5. To whom was Jesus talking when he told this story? Look in verse 23 of this chapter.
6. Did they understand that he was talking about them in verse 40? Would they have answered as they did in verse 41, if they had?

My Dear Children:

I hope you will read carefully Donald's letter, about making somebody happy in some special way. When he has thought out exactly what he thinks would be nice for us to do, he will write to us again. Or if any of you have something you would like to propose that we shall do, you have just as good a right, and just as cordial an invitation to write to us about it as Donald has. You know this is your page, for your good and for your pleasure.

Another thing I want you to notice is Miss Lupo's suggestion about asking mother to give or lend you a hen, whose eggs and chickens for the next season shall be for you to sell and give the money for religious purposes. Of course, this idea depends, firstly, on mother, and whether she feels able to let you have the hen. After that, if you get her, it depends a good deal on you how much you get out of her, for she and her chickens will need to be fed and looked after, and there will be rainy days and cold and windy days. I hope a great deal may be made out of these Missionary Hens. You see, I am making them very important, writing their names with a capital letter.

Much love to you all, from
—Mrs. Lipsey.

Feb. 7, 1930, Morton, Miss.
Dear Mrs. Lipsey:

I wonder if you have room for another boy to join your happy Circle? I am eleven years old and I am in the fifth grade and have a good teacher. Her name is Irma Lee Walsh. I am sending ten cents for the orphans.

Hoping to find this in print,
Your friend,

—Ralph Green.

I'm always glad to have a letter from any of you, Ralph, and especially from a boy because we haven't as many boys as girls. Come again and thank you for the money.

Wesson, Miss. Feb. 2, 1930.
Dear Mrs. Lipsey and Circle Readers:

Here I come again. The last time I wrote dear little sister was with me. She and I wrote together but she was too sweet to stay with us and the dear Lord called her to Heaven on Dec. the 5th and we do miss her so much. She was the only little sister I had. I have 4 little brothers and sometime we are all going to write.

Well, I will send 5c for Miss Gladys. I will close with love to Mrs. Lipsey and all the Circle readers. Your same little lonely friend,

—Eva Smith.

I am glad you can be with Jessie Mae, Eva dear: she will help the loneliness. I know you miss little sister, but she is with Jesus now. We must try not to be sad when we know our dear ones who are gone are happy, mustn't we?

Hazlehurst, Miss. Feb. 2, 1930.
Dear Mrs. Lipsey and Circle Friends:

It has been so long since I have written I will call and see if you have forgotten me.

Well, as Auntie is writing, I and my little cousin, Eva are sending ours with her. I will send 5c for Miss Gladys so I will close, the same little girl,

—Jessie Mae Callendar.

Thank you, Jessie Mae. You and cousin Eva will, I hope, soon have a missionary hen that will lay a lot of eggs for missions. Ask Auntie about it.

Clinton, Miss. Jan. 29, 1930.
Dear Mrs. Lipsey:

How do you like this cold weather? I've been wanting to see it toast (snow) again. Daddy made me some toast balls the last time it toasted. I had my picture made in the toast too.

I have the nicest Sunday School Teacher. Her name is Miss Lamon (Landrum).

I am enclosing a dollar for Miss Gladys.

With much love to all the children and you.

—Ivy Lou Storie.

I think this is a nice letter from a two-year-old, little Ivy Lou. I wonder if the children know you live on the hill just back of me, and are, perhaps, my nearest neighbor? Write again when you can. Miss Gladys is so much obliged for the money.

Georgetown, Miss. R. No. 1, 2-4-30.
Dear Mrs. Lipsey:

As the old year has past and gone and a new year is with us with its joys and sorrows, I will try to write to the Circle Page. It is so nice for the Dear Children to have a Page to write to, they do write such sweet letters and then the Bible Lessons, too, are so good I hope all are studying them: I am well. Now, dear children, I have come to make a request of you all: ask mother to let you set a hen and see how many chickens you can raise and sell them and use the money for missions. I am going to give a tenth of all I raise for missions. Well, I will be so glad to see Miss Gladys' picture on the Page. I will close with love to all the same old friends,

—Leta Mae Lupo.

I am sure you liked our B. B. I. picture, Miss Leta Mae. I wish ever so many of our boys and girls would adopt your plan, and have a Missionary Hen. Won't you, my children, if mother can give her, try that?

Raymond, Miss., Feb. 7, 1930.
Dearest Mrs. Lipsey:

Well now isn't our B. B. I. girl pretty, and she has written us such a sweet letter, too. I'm sure that many people will be able to see Jesus through her. I wish more of the children from Clinton would join us in this our Missionary Work. And listen, children, did you read in this week's Record about the little blind boy, Alvin, at the Baptist Hospital at New Orleans? Wish we could help him, too. I surely do thank all of you who sent Earnest anything. I will write you about my trip to see him; because I'm still planning that trip. I'm sending \$1.00 for B. B. I. girl.

We enjoy the Bible readings.
Love to all,

—Donald Keith.

I'm always glad to give you plenty of room to tell us about any plan to help somebody else, Donald. Think it out well, and then write us about it.

This is a generous gift you are sending us. Thank you so much. I hope you are feeling well, and still getting fat.

Brookhaven, Miss. Feb. 7, 1930.
Dear Mrs. Lipsey:
Another year is slipping by. I

am reminded time is flying, and we should not neglect our work.

I am glad to see Miss Gladys' picture this week. I am sending a contribution for her, am sorry to have neglected it so long. I hope I may meet you sometime when you visit your son here. We like them so much. I sympathize with you in the death of your mother. I know what it is to give up a loved one. But it is such a comfort to know they are prepared to meet our Savior and have just gone to rest.

Sincerely,

—(Mrs.) Z. L. Wiggins.

It is kind of you, Mrs. Wiggins, to help us in this way in our work. We thank you. I hope I will see you when I go again to Brookhaven.

Mendenhall, Miss. Feb. 7, 1930.

Dear Mrs. Lipsey:

I'm sick in bed; and have just been reading the Children's Circle of the Baptist Record of the little children who have never heard about Jesus. I am sending 10c for the B. B. I. girl.

I am 9 years old and in the 5th grade in a school of four hundred pupils. I go to Sunday School every Sunday and to the Junior B. Y. P. U.

Your little friend,

—Dickie Knight.

Maybe you ought to take milk of magnesia, Dickie. That's what my babies, and bigger ones, too, took. Thank you for the money. I hope you are well now, and running around.

NOTES FROM THE EVANGELIST

As has been noted, a meeting was held at Johns, Miss., during the last real cold spell. Despite the severe cold weather and bad roads we had from seventy-five to two hundred people at the services night and day—some people walking a mile over muddy roads at night to attend. We are grateful for the excellent cooperation of the faculties of the Grammar School and the A. H. S. This meeting is another proof that good meetings can be held during the winter season.

Other Services

While not engaged in holding meetings we have sought to be helpful in other ways. During one week we visited three churches in Smith County with Pastor Thornton helping him to put on his budget and put The Baptist Record into the homes of his people. We have had the pleasure of helping to put The Baptist Record into the homes of the resident members of three churches since the first of January. Note has already been made in the Record concerning my visit to Greenwood.

Monday I attended the meeting of the Pastors Conference at McComb City composed of the Baptist Pastors of South-west Mississippi. The fellowship was fine and the discussions were profitable. After a discussion of Evangelism a committee was appointed whose duty it shall be to study the territory as to its need for Evangelistic services and to help needy communities to secure the best men for their meetings. This is a fine move.

Tents and Tent Meetings

Some inquiries have come in concerning tent meetings. The present status as to tents is just this: One tent was destroyed by the storm at Jackson two years ago, another served its day and had to be discarded and the third was destroyed by fire while it was being used in a meeting at Columbia. This leaves the Board without a tent, and past experiences have made the Board shy off from

buying another. Tent meetings are a bit expensive and sometimes the results do not seem to justify the effort. As a rule it is better to hold meetings in the church building. However there are some conditions which can be met only with a tent. Some we mention are, meetings in lumber camps and other industrial plants where there are no church facilities; in new settlements whether they be new community centers separate from a city or town or new residential sections in our larger towns and cities. Such meetings could be held under the auspices of near-by churches with a view to reaching these people for their churches or they could be held with a view to the organization of new churches.

Then there are times when it would be well for a group of small churches to come together at some central point under a tent for a meeting under capable leadership either for the good it would do the different churches or with a view to consolidation. Again there are communities that have outgrown their church buildings, have lost them by fire or have torn them down to build larger ones.

Realizing the need of tents under such conditions I have decided to say that if we get calls soon for ten meetings where a tent is really needed and the people will agree to cooperate in handling and taking care of the tent one will be provided. Now if you feel the need of a Tent Meeting let me know and see if we can arrange a date so we can determine whether to order the tent.

Calls for meetings are beginning to come in and we are hoping they will come in increasing number so the Board can know what arrangements to make as to securing other Evangelists or the services of Pastor-Evangelists. Any pastor and church wanting one of our best pastors for a meeting during the year can get aid along that line by writing either to Dr. Gunter or to me.

Trusting that our pastors and churches will major on Evangelism during 1930 and that we shall have a great season of Revival, I am,

Yours in Christ,

—Bryan Simmons.

HUNT—TYNES

A marriage of unusual interest was solemnized at the home of Rev. H. H. Webb, Liberty, Miss., Feb. 2nd. Mr. J. R. Hunt, and Miss Ruby Tynes being the contracting parties.

The groom is a prosperous planter of McCall Creek, Franklin County, and the bride a successful teacher of Amite County, also possessing the fine arts of cooking and home making.

They left immediately after the ceremony for Eldorado, Ark., where they will visit his brother and family. After Feb. 10th, they will be at home to their many friends in McCall Creek. Friends of both counties extend congratulations and wish for them a happy and prosperous journey through life.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezekiel 3:18.

Win One

The man was quite wicked. Jesus saves the worst sinners, so I knew he could save this man. The gentleman contended that when he did "join the church" he was going to live up to all that was expected of him. Scriptures were given showing that NOW is God's day and then he insisted that he didn't know WHICH church he wanted to join. Of course it was easy to show that salvation was not a matter of church membership but a matter of obedience after salvation. The Lord then put a very practical and homely illustration in my mind that I had never thought of until then. I stated to the man that if he were hungry and starving the brand of bread to begin with would be a secondary matter until his hunger was appeased. It was then stated that with Christ coming in it would not be difficult to find the way as to church membership with an open Bible, the example of Christ and the leadership of the Holy Spirit. This pastor had the pleasure of seeing this man take a stand for Christ. The Holy Spirit will lead you in your choice of words and illustrations.



S. T. C. Group

The above is a picture of a group of B. Y. P. U. members from State Teachers College who attended the District B. Y. P. U. Convention in Laurel at its last session. S. T. C. has six splendid B. Y. P. U.'s with an enrollment of 119. They have their unions named as follows: Lowrey, Pennebaker, Ever Ready, Ideal, Sunshine, Service. This splendid work is the result of the efficient and tireless efforts of Student Secretary J. H. Pennebaker.

Hattiesburg Has Triple Header B. Y. P. U. Training School

During the week of January 26-31 three B. Y. P. U. Training Schools were held in Hattiesburg, Woman's College, S. T. C. and then the churches cooperating. The classes at Woman's College were each morning from 11:30 to 12:30, preceded by an inspirational talk. The work at S. T. C. was each afternoon 3:45-4:45, and the work was at First Church each evening 7:15-9:00. At Woman's College three classes were taught, and it was our great pleasure to have a member of the faculty, Dr. T. B. Maston, from the Southwestern Baptist Seminary at Fort Worth, Texas. Dr. Maston brought the inspirational message every morning except one, when it was our pleasure to have Dr. Lipsey speak for us. 95% of the members of the six splendid B. Y. P. U.'s were enrolled in classes. The interest was splendid and the results most satisfactory. On the last day each teacher received a note of appreciation from each girl in his class. Two evenings right after supper Dr. Maston led in a number of games, making the social side of the work interesting and helpful.

At S. T. C. three classes were taught and on two afternoons Dr. Maston led conferences for those attending all three classes. Nearly seventy were enrolled in the three classes; with a good per cent of these taking the examination on Friday afternoon. On Sunday evening an installation service was held, installing all the newly elected officers for the six B. Y. P. U.'s. On Friday afternoon an outdoor social was directed by Dr. Maston. Each evening at First Church representatives of the five churches in Hattiesburg met for a Training School. Five classes were taught, it being our pleasure to have Dr. Maston, Dr. Lipsey and Miss Hazel Rhodes besides two state workers as members of the faculty. In addition to the class work we had inspirational addresses and social periods and on Friday evening all enjoyed an Indian party with Dr. Maston in charge. It was a good week and profitable.

Salem B. Y. P. U.

We have organized a B. Y. P. U. at the Salem Baptist Church, near Burnside, Miss., with an enrollment of 32 members. We are very glad of our B. Y. P. U. I think it remarkable to start a B. Y. P. U. in a small place where they have never had a B. Y. P. U. and all members have such zeal and determination to succeed. Every member is so interested even though very few have had any B. Y. P. U. work.

Elsie Willis, Secretary.

An insurance agent took his small son to the zoo for the first time. His son saw a leopard, and said, "Daddy, is that the dotted lion you tell people to sign when you lend them your fountain pen?"

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SOUTH'S OLDEST NURSERY

ORPHANAGE

The following resolution was drafted by the Board of Deacons of the Leland Baptist Church at their regular meeting on Feb. 10.

Resolved that this Board deeply regrets and condemns the action of the Board of Trustees of the Baptist Orphanage for having reelected Mr. Thompson as Superintendent of that institution for another year.

That the Board of Deacons of the Leland Baptist Church, in the light of what information they have been able to get, expresses the belief that the concerted opinion of the majority of loyal Baptists in the State of Mississippi earnestly desires the immediate resignation of Mr. Thompson, and feels that the Board of Trustees of the Baptist Orphanage is making a serious mistake in retaining his services as Superintendent of that institution against the wishes of the Baptists of the State.

That regardless of Mr. Thompson's ability as an executive, and in spite of any success that he may have had as a financial manager for the Orphanage, his influence in that institution has not been salutary, nor is his attitude, as proven by recent developments, that which should be assumed toward wards of the Baptist denomination entrusted to his care.

That the retention of Mr. Thompson as Superintendent of the Baptist Orphanage is making and will make it increasingly difficult for those who solicit funds for the maintenance and support of that institution, and that his tenure as Superintendent of the Baptist Orphanage is a serious handicap to the financial as well as to the spiritual growth and development of the Orphanage.

S. A. Brown, Chairman.
D. R. Baker, Secretary.

ORPHANAGE

I have been reading the Baptist Record for about 50 years, and I don't remember to have read anything in it, that pleases me just as much, as did what you said in the last number about the Baptist Orphanage. You said the right things—you said enough, and quit. I know the Baptists of this State. I have preached to them from one end of the State to the other, and have been associated with them intimately for 54 years.—They are not studying philosophy, just at this time. They are not studying the merits, and demerits of anybody—they are studying about a condition, viz: the condition of the Baptist Orphanage in Jackson. Changes satisfactory to them will have to be made there, and that very soon; and there will be trouble done. It is my earnest prayer that the Lord will direct for His glory, and the good of all concerned.

Yours in His Name,

—L. S. Hall.

BAPTISTS BEHIND CLOSED DOORS

Representative Baptists getting behind closed doors to transact religious work trusted to them by a Baptist State Convention in open session and expected to openly report their work to the convention beats "a goose a goblin." It makes unpleasant history for Mississippi Baptists. It hints at fearing the open. Baptists believe in letting "your light so shine before men, that they may see your good works, and glorify your Father."

When Baptists with a trust committed to them close the door in the face of their brethren and refuse free speech to them it hints at superior wisdom. It intimates a domineering spirit, and that is an ugly thing for a Baptist to be possessed with.

Yet, the trustees of the Baptist Orphanage held a closed door session at their meeting Saturday, Feb. 8. I openly oppose this practice in our denominational work. Judge Long certainly did manifest a domineering spirit when he refused to deliver those telegrams to the trustees. I sent a telegram addressed to "Trustees of Baptist Orphanage" in care of Judge Long. I thought he was a trustworthy man so I trusted him with it. In withholding this telegram he betrayed my trust. He did a moral wrong by refusing to let the trustees have what was sent them. It looks to me like he did a legal wrong. One is reminded of the scripture in third John and ninth verse: "I wrote unto the church: but Distrephes, who loveth to have the preeminence among them, received us not." Distrephes' tribe did not all pass out of existence when he did.

Mr. Thompson needs to leave the Orphanage at once. No man who will kick a girl, regardless of what relation he sustains to her, is competent to superintend orphan children. The inmates of an orphan's home are not supposed to be a cross between a mule and a goat—kicked at one end and butted at the other.

As a Baptist pastor I am going to stand by our Orphanage with my personal offerings and urge my people to do likewise. I am also going to oppose Mr. Thompson continuing as Superintendent until he leaves New Hebron, Miss.

—B. E. Phillips.

The following Sunday Schools became Standard during the month of January:

Mathiston
Pontotoc
Yazoo City
Macon
Springfield (Scott County)
Meridian, First Church
Jackson, Parkway
Hattiesburg, Immanuel
Norfield
Sunflower
Jones Bayou (Bolivar County)
Winona
Meridian, Highland

Continued on page 14
denominational schools are facing. He did not give us his mere opinion on the subject, but with facts and figures brought us a message which provoked thought and discussion among the students.

Dr. Price spoke again in noon-day prayer meeting. The boys who heard him will long remember his message. Using Paul's admonition "Be ye spiritually minded," he gave us a clear, interesting, and gripping idea of what it means to be "spiritually minded." He said that it meant to have the right spirit toward God and toward man.

The message made such an impression on us that we feel that the students of the South would be greatly benefited from hearing Dr. Price bring this message to the Southwide Student Conference.

The Baptist Student Union Council of Mississippi College had, according to the general consensus of opinion, the best meeting of the year. The meeting was held last Thursday night, February 6.

President Joseph Flowers presided. The council members present were Vice-president—Carroll Hamilton, S. S. Rep.—Charles Crawford, B. Y. P. U. Rep.—W. P. Bobo, Noon-Day Prayer Meeting Rep.—Tate Woodruff, Y. M. C. A. Rep.—Clyde Ingram, Min. Asso. Rep.—Slater Murphy, Baptist Student Rep.—W. O. Vaught, Reporter—Marion Perry.

Plans were completed for the Study Course Week, which is scheduled for Feb. 10-14. Mr. Auber Wilds, Miss Cecelia Durscherl, Mr. and Mrs. Jimmie Street, and Dr. M. O. Patterson comprise the Senior Department faculty. Miss Henry and Mr. Cooper of Calvary Church, Jackson have kindly consented to teach classes in the Intermediate Department.

Mr. Vaught was elected to serve as BAPTIST STUDENT representative. His work is to put on the campaign to secure the required number of subscriptions for our quota, to continue to solicit subscriptions throughout the year, to distribute the magazines upon their arrival at the first of each month, and to send material for the magazine to Mr. Keith Von Hagen, editor of "Life on the Campus" department.

A budget was launched. Student Vocational Emphasis Week, Student Inventory Week, Ridgcrest, and the Southwide Student Conference were some of the issues discussed. We have resolved and have earnestly set ourselves to the task of making our B. S. U. really function.

THE MISSISSIPPI CLUB OF THE SOUTHWESTERN SEMINARY

For the purpose of keeping Mississippi Baptists informed about their sons and daughters in the Seminary, who are fellow servants in the Lord, the reporter of the Mississippi Club wishes to submit this article relative to the School of Sacred Music and its Mississippi students.

It may be said conservatively that the School of Sacred Music of the Southwestern Seminary is the only school of its kind in existence; that it is on a par with the Cincinnati, American and Boston Conservatories

of Music in qualifications of faculty members, courses of study, and personnel of students. The requirements for the Degree of Bachelor of Music or Master of Music are equal to those of any other American conservatory. The courses in harmony, notation and sight reading are practically the same as those of other conservatories of first rank. The facilities in voice and instrument are practically unexcelled.



"Like one who
lies down to pleasant
dreams"

As the shadows lengthen and the candle burns low there is solace in the assurance that the beauty and purity of the last resting place shall remain unsullied. The same at the end of fifty or a hundred years as on the day of interment. The poet's vision thus becomes reality through the gift of Science to Sentiment.

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

Not only the "drapery of the couch" but the casket itself and its precious contents are secure from all external change within the Cryptorium's protecting walls of Armco Ingot Iron or imperishable bronze. Water cannot enter. The earth itself, with all its chemical and organic elements, is powerless to invade this mausoleum, once committed to its keeping. The living, too may dream pleasant dreams, untroubled by vague dreads or doubts or fears.

Year by year, as the knowledge of Cryptorium interment and of its moderate cost becomes more general, increasing thousands make provision for its beauty and protection. Often this is done long in advance of any immediate need, as deliberately and sensibly as the writing of a will or the purchase of life insurance.

For further information consult your local funeral director or write for leaflet F.

THE GALION METALLIC VAULT CO.
Department J-4 Galion, Ohio



Yet, the price to students for private lessons is only \$36 per semester, whereas it is often \$5 per lesson or higher in other conservatories. There is no tuition other than for private lessons.

The primary difference in our school and other conservatories is that we emphasize religious classics and others the secular classics.

Our students, whom many know, are as follows:

Miss Virginia Loftin, a former student of Mississippi Woman's College, who will receive the Degree of Bachelor of Music in May, with a major in piano. She is also studying voice, organ and violin. She is very active in the practical work of the School of Music. Miss Loftin goes to Oklahoma Baptist University next year as teacher of piano and theory of music.

Mr. W. C. Morgan, a graduate of Mississippi College, is a junior in the School of Music. He will receive the Degree of Master of Music after one more session. Mr. Morgan is majoring in organ. He and Mrs. Morgan, who will receive the Degree of Master of Religious Education in May of this year, are mission volunteers for Brazil.

Mr. Lake R. Pylant, a graduate of Mississippi A. & M. College, is studying for evangelistic work or church music director. He is pursuing the course of study which leads to the Degree of Master of Music. He will be open for evangelistic meetings during the summer.

Mr. Luther A. Harrison is pursuing the course which leads to the Master of Music Degree. He has another session here. Mr. Harrison is an efficient evangelistic singer. He was busy last summer in revivals in Oklahoma, Texas and Mississippi. His services may be secured for the dates June 15, July 20 and August 5, September 23.

Mr. Eugene Ferrill, an evangelistic singer of extended experience, is doing work in the School of Music. He still has a limited number of dates open for evangelistic work in the summer.

Mr. H. R. Denham, a former student of Mississippi College, is doing his second year work for the Degree of Bachelor of Music. He is training for church music director. His services may be secured for evangelistic work during the summer months.

Mrs. H. R. Denham, a former student of Judson College, Marion, Alabama, is studying with Mr. Denham the same work.

These students are all efficient musicians, whose souls are on fire for the Lord. They are surrendered to the Lord to win souls for Him. Anyone desiring their services will please write them concerning the matter at the earliest possible date, as their time is rapidly being taken. Address them at Seminary Hill, Texas.

It is the purpose of the reporter to say something about the other schools of the Southwestern Seminary and their students in the near future.

Yours in Christ,

—Mark Lowry.

In Memoriam

Mrs. Burford Dies at 94

Mrs. B. J. Burford, 94, died at the home of her son-in-law, W. J. Self, in Marks, this morning. She was born in Columbus, Ga., in 1836, and at the age of four, with her parents and other relatives, went to Georgia Ridge, in Tate County, Miss., near Senatobia. In 1852 she married Daniel L. Burford, who died in 1871. Mrs. Burford was a lady of rare accomplishment and memory and to the delight of her many relatives of the younger generation and other friends she liked to relate the many interesting events of the past. She had a vivid recollection of the second exodus to the Indian Territory of the Indians from this country and of her brother's return from the Mexican War.

She sold to General Barksdale one of his famous mounts and recalled having received a letter from General Barksdale advising that the horse had been killed in battle, at which time he also lost a limb.

Mrs. Burford was the mother of several children, the last of whom died 30 years ago and was the last direct member of her family living.

She was a member of the Baptist Church for more than 80 years and for 75 years a member of the Mt. Zion Baptist Church near Independence, Tate County, Miss. She was one of the first contributors to the Baptist Orphanage at Jackson, one of the buildings having been named in her honor.

Funeral for Mrs. Burford will be held at Mt. Zion Baptist Church, near Independence, in Tate County, Sunday at 1:30 p.m., with burial in the Burford Cemetery, the services conducted by the Rev. L. S. Cole, of Marks, Miss., pastor of the First Baptist Church.

She is survived by the following grandchildren: P. M. B. Self, W. E. Self and Mrs. Lillian Horne, of Marks, Miss., and Mrs. Sam J. House, of Memphis, Tenn.

E. D. Barlow

Brother E. D. Barlow passed away to his heavenly reward on Dec. 30, 1929. He was 57 years old, a deacon of Harrisville Church, where he had been a member since a young man.

He was devoted to his church and had deep convictions for right principles.

We miss him, our citizen, our friend, our brother in Christ.

—Pastor B. A. McCullough.

Henry J. Mitchell

Inasmuch as God in His loving and wise providence has taken from us our beloved brother and fellow class-member, H. J. Mitchell, who was suddenly summoned at early morn Jan. 31 at the age of seventy-nine years, we wish to express to Mrs. Mitchell and to all whose hearts are made sad by his going, our deepest sympathy.

We would add further our testimony to the excellent Christian character of this godly man, our brother. We commend his life as a worthy example of manly virtues, and Christian graces. His influence

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as a citizen, as a church member, a deacon, and a member of our Men's Bible Class has to the fullest extent been inspirational and elevating. He was a leader of courage, ability, and genuine consecration. Even though he was advanced in years, we have never seen a man more virile and progressive. He was for every movement that meant progress and many times led such movements. Truly he was a great man. Though he has gone from among us, he still lives and his works follow him.

Our prayer is that God will comfort everyone in sorrow, that we may make the most of the example he has left us, and that we may be able to fill up the broken ranks so that the work may go forward from victory to victory.

We wish that a copy of this resolution be sent each to Mrs. Mitchell, to the local paper, and to The Baptist Record for publication.

(Signed)

—Men's Bible Class
Sardis Baptist Church,
Sardis, Mississippi.

—
Miss Rosa Snelling

A sweet and beautiful life passed away at Batesville, Mississippi, February 9th, 1930, when God called to His eternal rest the spirit of Miss Rosa Snelling; therefore be it resolved:

First, That in the death of Miss Rosa, the Baptist Woman's Missionary Society has lost a faithful member, whose Christian consecration, modest and retiring life meant much to those who knew her, and to know her was to love her.

Second, That while we are grieved over our great loss, we are submissive to our Father's will.

Third, That we extend to the bereaved loved ones our deepest sympathy. May His grace sustain and comfort them.

Mrs. W. W. Tharpe,
Mrs. D. C. McMahan,
Miss Tecoa Burnett.

—
Mrs. M. E. Shuford

Whereas, God in His infinite wisdom has called to the heavenly home the spirit of our beloved friend and co-worker, Mrs. M. E. Shuford, on October 8th, 1929, therefore be it resolved:

First, That in the death of Mrs. Shuford, the Baptist Woman's Missionary Society has lost a faithful member, one whose beautiful life so endeared her to us all, and we shall miss her, and the loving service she has rendered in His name.

Second, That while our hearts are saddened over this great loss, we bow in humble submission to our Father who doeth all things well.

Third, That we express our deepest sympathy to her bereaved family, and point them to the promises of God to comfort all who come to Him for peace.

Mrs. W. W. Tharpe,
Mrs. D. C. McMahan,
Miss Tecoa Burnett.

W. F. GRAY'S
GENUINE
POINTMENT
3 PRICE 25c
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
708 Gray Bldg., Nashville, Tenn.

ALVIN—THE BLIND BOY

By Louis J. Bristow, Superintendent

A few weeks ago I published a brief story in The Baptist Record, relative to Alvin, a six year old boy, who has become totally blind, and is in a ward in the Southern Baptist Hospital, New Orleans, without a home.

In response to that story, I have received several small gifts to help pay for the care of the child, and the following letter with \$1.50 in it, but without a signature or address, which is worthy of a place in the columns of this paper:

"Dear Little Alvin:

"I have had you in my mind and heart ever since I read the piece in The Baptist Record about your dear little eyes. I am sending you \$1.50 to buy some oranges, apples, candy, and other eats you might enjoy.

"I suspect you are wondering who I am. Well, I am known in my town as Grandma Birdsong, and I want you to think of me in that way, too, because I love you.

"Bye-bye until another time."

—BR—

WHAT W. E. THOMPSON, SUPERINTENDENT OF THE ORPHANAGE, HAS MEANT TO ME

As I believe so much unjust criticism has been spread abroad about the Superintendent of the Orphanage, I wish to tell briefly what he has meant, not only to me, but to many others as well.

When I first knew Mr. Thompson he was the principal of the school in which I was a pupil. At this time this school had only two teachers, but through his untiring efforts the district was enlarged, more teachers were added, the school spirit and interest increased, until, when I graduated a few years later, it was recognized as one of the best high schools of the state. It was through his efforts that it became the Attala County Agricultural High School. However, it is not of his accomplishments in school development that I wish to speak, but of his accomplishments in the development of character and high purposes in the lives of his pupils.

Realizing the necessity of an education, he kept before us its importance and convinced us that it was something to be desired greatly, and that it was worth much effort and sacrifice to obtain.

There were four in the high school graduating class of which I was a member. All became teachers; three of us are college graduates, either from Blue Mountain College or Mississippi College, and are still teaching. And I might say here that each of the three found it necessary to be responsible personally for the necessary means to pay expenses while in college, but because of Mr. Thompson's influence, we so thoroughly believed in the value of an education that we were glad of the opportunity to bear our expenses so that we could remain in school. My honest belief is that none of us would have obtained more than a high school education if it had not caused us to be determined to do more.

Not only with us, but with many others as well. I know many other of his former students who have continued their studies in high school

and in college because of the inspiration he gave. And often he furnished not only inspiration but financial assistance as well, taking the word of the boy or girl as his only security. This money he used somewhat as a fund for assisting needy boys and girls by lending to others as it was returned to him. It has been his custom for a number of years to help about five or six boys and girls, perhaps more, in college, being partially or entirely responsible for the necessary funds to enable them to remain in school. And often when he did not have the cash to lend, he went on a note with the boy or girl, becoming responsible for the money and having the word of the borrower as his only security. If one did not prove true to his promise, it did not cause him to lose faith in the others, nor did it serve as a means of decreasing his zeal and enthusiasm for the cause of education and greater usefulness on the part of the boys and girls he taught.

I feel that I know Mr. Thompson very well indeed, since I attended school under his principalship for several years and also taught with him a few years later, and always I have found him working for the things he believed would be the greatest benefit to his pupils.

If the people of our denomination will show their interest and care for the Orphanage by giving cooperation to the institution, I believe they will see some very pleasing results within a short time, so my plea to you is to cooperate with the Superintendent in order that he will be able to give his best to his work.

—Leila Mitchell,
Clarksdale, Miss.

—BR—

SPECIAL NOTICE TO ORGANIZED CLASSES

Any Organized Class wanting to compete for the banner given each year at the Sunday School and B. Y. P. U. Convention in March will please write E. C. Williams, Box 520, Jackson, Miss., for application blank with which to make entry for the class. Heretofore these blanks have been mailed to all Organized Classes, but such will not be the case this year. Only classes writing for blank will be entered. There is no charge whatever.

Ridgecrest Boys Camp, JULY 2 to AUG. 28

1930

Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.
Under Direction BAPTIST SUNDAY SCHOOL BOARD

A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder.

Only a limited number can be taken—make early application.

I. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

NOW—You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—"Travel Free From Worry" from beginning to end with people who really KNOW the "Land of the Book"—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435.
The Wicker Tours, Dept. A-1, Richmond, Va.

P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was "the best investment" of his life.



WICKER TOURS

Continued from page 10

presented to the First Church of Tupelo at the last meeting, by the brethren whose names appear on it and I was asked to send it along to the Record with the few words I have had to say about the Conference.

Resolutions

Next to our saved relationship to Jesus Christ is the fellowship of the saints. It seems to us that the most precious of all fellowship is the fellowship of men upon whose head and heart God has laid His anointing hand and called to preach His Gospel.

This has been a season when God's men have rejoiced together, physically and spiritually.

We feel that this week will ever be an epoch in the lives of many of these preachers, and that we will never be the same any more.

We would make special mention of the fine hospitality accorded us in the homes where we have stayed and the sumptuous meals prepared for us.

In consideration of all this we desire to thank Brother Holcomb and his Church, and Dr. Dodd for the great stirring messages they have brought us, and Mr. Leake for his most generous offer to send to us Dr. Dodd's excellent book, "Missions Our Mission."

We urge our brethren to help Brother Holcomb make the one next year the greatest of all, and promise him that if Jesus tarries and we live we shall do our best to be here again.

C. E. Welch,
J. S. Riser, Jr.,
W. R. Cooper.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

BATESVILLE

Since you have given publicity to the fact that I offered my resignation to the Batesville Church and it was rejected, I feel like a word of explanation should be given lest the brotherhood should draw on their imagination and form erroneous conclusions.

I did not resign because of any known desire on the part of any one to have me do so.

If there was a single member of the church who had expressed a desire to have me resign I had not heard of it.

This is not saying that I believe for a moment that all I have said and done in the twenty-three years of my pastorate here has been entirely pleasing to every member of the church.

It is only saying that so far as I know not a single member had said they desired a change of pastors.

I resigned because there seems to be a feeling in religious and educational circles that sixty-eight is the dead line of one's usefulness. I have reached that age and was willing to yield gracefully to prevailing sentiment regardless of whether I felt that such a sentiment is right or wrong.

I resigned also to avoid the mistakes of many of my brother ministers who did not seem to know when to quit. They continued until they were forced to retire from the active pastorate and the forced retirement made them unhappy and in some instances sour and critical.

My prayer is that I may be saved from such an experience. For that reason I preferred to retire while my services were apparently desired rather than continue until I was forced to step down and out because my services were no longer acceptable.

I resigned also because I really thought it possible for the church to find one who could lead and build more effectively and in a larger way than I am doing, but the church said no and said it in such a way that it touched my heart and made me a happier servant of the Lord than I was before.

After two weeks of prayer for divine guidance I yielded to the judgment of the church at least for another year.

I am not sorry I offered my resignation because I thought at the time I was doing the right thing but I am glad that my brethren have convinced me that I was attempting to retire a little too soon.

This story may be applicable. A man was accused, indicted and tried for stealing a cow.

His attorney made such an effective plea in his defense that he convinced the jury of his client's innocence and secured a verdict of "not guilty". After the adjournment of the court the attorney took his client aside and said:

"Now John, tell me the truth, are you innocent or did you steal the cow?"

John replied: "Well, now, lawyer, I was sure I stole the cow until I heard you speak, but your speech thoroughly convinced me that I am innocent."

Let my opinion prior to my res-

ignation be what it may, the very gracious action of the church has convinced me that just now is not the time for me to voluntarily retire from the active pastorate.

I also resigned at Olive Branch, but the church there said kindly, graciously and unanimously that our relationship would not be severed with their consent.

To my fellow pastors let me say: I still have on the pastoral harness.

I am voluntarily hitched in the co-operative team.

Let's keep the traces tight. Let's pull all the time and all together.

In our cooperative work let our criticisms be always constructive and never destructive. God willing and His spirit guiding let's do more for our Redeemer in 1930 than any previous year of our lives.

—J. W. Lee.

PATRICK—A HOSPITAL STORY

We will call him Patrick. He is 24 years old, is a native of Ireland, and so far as I know, has only one near relative, a sister, who is a maid in a New Orleans home, where the husband is a Baptist and the wife an Episcopalian. Born and educated amidst an Irish-Catholic environment, the faith of Patrick in "saints" knew no bounds, and he believed in the efficacy of prayers made to them. When he and his sister emigrated to America, they were full of bouyant hope and youthful anticipation. Naturally they came to New Orleans, because of its large Catholic population and the many institutions of that people in this city. They were among their own people.

But Patrick had not been here long until he was stricken with a malady which affected his spine, and he was not able to walk or stand. His sole dependence was his sister, working as a maid at \$40 per month. Of course, she was not able to care for him. He was brought to the Southern Baptist Hospital in New Orleans and has been here more than a year. The disease rendered him totally helpless. He cannot use arms or legs, and spends all his time lying, face downwards, suspended above a bed. A band under his forehead, one under his chest and abdomen, one under his thighs and one under his legs support him; and he is rolled out into the sun parlor and back to his room, in that position.

Patrick is a Catholic, as I have said; and he has made many prayers to one or another of the "saints." Many times our nurses offered to read to him from a Bible, which offer he declined, as he regarded it a sacrilege. Two or three preacher-patients talked to him, always tactfully and winsomely, but with little apparent effect. Patrick was a devout man and an earnest Catholic. His conduct has always been courteous and mannerly; and so far as I know no one has offended him in the matter of his faith—certainly I hope so.

When Patrick had been here about a year, and there seemed to be no hope that he would ever be any better physically, I spoke to his sister about moving him; and she said she would. That was last October or November; but the sister has not been able to move him, for the sim-

ple reason that no one of the many splendid hospitals and homes of her own church will receive him. That fact has given both brother and sister a new angle of vision respecting their church. They have both come to realize that the "heretics" are their only true friends, and they have said so. Patrick no longer declines to listen as the Word of God is read to him, but asks for it. Of course, he is not a Baptist, and may never become one. But he has learned that his prayers to the "saints" are not as efficacious as he once thought they were. His faith in the love and humanitarianism of his church is not what it once was.

Of course the primary work of a hospital is to minister to the body—ministry to the spirit is a by-product. And sometimes God works in a mysterious way his wonders to perform. Who can foretell the ultimate results of this long ministry to Patrick and his sister?

—Louis J. Bristow.

New Orleans, La.

SELF-EXAMINATION
C. M. Sherrouse
(As To My Faith)

"Let a man examine himself." 1st Cor. 11-28.

"Examine yourselves, whether ye be in the faith, prove your own selves." 2nd Cor. 16-13.

"Watch ye, stand fast in the faith, quit you like men, be strong." 2nd Cor. 16-13.

"Be not carried about by every wind of doctrine." Eph. 4-14.

A Few Personal Questions

1st. Do I believe the Bible is the inspired word of God; a written revelation of Himself as Creator, to me, as his creature, and that it expresses his will and purpose concerning me and all his human creatures? 2nd Tim. 3-16.

2nd. Do I believe that God is Creator of all things, the preserver of all things and the "giver of every good and perfect gift?" Jas. 1-17.

3rd. Do I believe that the first created pair of human beings, our fore-parents, disobeyed the command of God and thus brought sin, condemnation and death upon all their descendants? Gen. 2-16-17.

4th. Do I believe that I was shapen in iniquity, and in sin did my mother conceive me? Ps. 51-5. That I am by nature the enemy of God; that the human heart is deceitful above all things and desperately wicked? Jer. 17-9.

5th. Do I believe that God is just and almighty, and, therefore, will inflict upon me the penalty of a violated infinite law, which is eternal death, unless he, in mercy, provide a way of escape? Gen. 2-16-17; Ex. 18-4.

6th. Do I believe that he has graciously devised a way of justification and salvation for his sinful, rebellious creatures? Mat. 27-35-36.

7th. Do I believe that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life?" John 3-16.

8th. Do I believe that Jesus Christ is the Son of God, and that he "loved me and gave himself" for me? Gal. 2-20. That Christ died for our sins? 1st Cor. 15-3.

9th. Do I believe that in his death



on the cross he made sacrificial atonement and became the "propitiation for my sins and the sins of the whole world"? That he was "buried and that he rose the third day; that he ascended to heaven, where he ever liveth to make intercession" for me? 1st Cor. 15-3-4; Heb. 7-25; Rom. 3-24-25; 1st John 2-2 and 4-10.

10th. Do I believe the Holy Spirit is a Person, co-equal with the Father and the Son in all holy attributes of the triune Godhead? Mat. 28-19. That it is his office-work in the great plan of redemption to "convict the world of sin, of righteousness and of judgment? To enlighten, strengthen and comfort all true believers; to take the things of our Lord and show (reveal) unto them and to lead them into paths of truth, right living, and the peace that surpasses all understanding? Luke 1-79; John 15-26; John 16-7-8; Phil. 4-7.

11th. Do I believe the words of our Lord Jesus Christ, "Ye must be born again"? "Except a man be born again he cannot see the kingdom of God". John 3-3-16. "If any man be in Christ Jesus he is a new creature; old things are passed away; behold, all things are (have) become new". 2nd Cor. 5-17.

12th. Am I really a child of God through faith in his Son Jesus Christ? "For ye are all children of God by faith in Christ Jesus." Gal. 3-26. "If any man have not the spirit of Christ he is none of his." Rom. 8-9.

Have I the spirit, the disposition of Christ; the purpose of Christ, to honor and glorify God, by self-denial, self-sacrifice, and by doing good to all men as I have opportunity? Am I living for myself, or for God and my fellowmen?

STATE W. M. U. MEETING

Tupelo, the progressive and wide-awake city of northeast Mississippi, and all her people unite in doing honor to the Baptist Woman's Missionary Union of the state on the occasion of its fifty-second anniversary, April 1st.

Tupelo is known as the "City Beautiful". The efforts and energies of her business institutions are devoted toward making a bigger and better city. Tupelo, the largest city between Memphis and Birmingham on the Frisco, and Jackson, Tenn., and Meridian on the Mobile & Ohio Railroads, is not only rich in agricultural products, but is recognized as a dairying and manufacturing center also.

Tupelo, with her beautiful homes, magnificent churches and hospitable people, will welcome you and hope your stay among us will be most pleasant.

—Mrs. H. E. Stone,
Publicity Chairman of the W. M. U.

Girl—"We want to buy a ticket."
Ticket Agent—"But there are two of you."

Girl—"Well, are we not half-sisters? Add that up."